

THE  
REFORMED  
BISHOP:

OR,  
XIX ARTICLES,

Tendered by Φιλαρχαῖος,  
A Well-wisher of the present Govern-  
ment of the  
Church of SCOTLAND,  
(As it is settled by Law )  
In order to the further Establishment  
thereof.

---

*Tertul. Præscript. advers. Hær.*

*Id verum quod primum.*

*Sanctum est, Veritatem cuiuslibet amicitia ante-  
ponere, Aristot. in Ethic. lib. 1. cap. 6.*

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L O N D O N,

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*P. J. D.*







# ADVERTISEMENT TO THE READER.

**I**N order to the better understanding of the Nature of this ensuing Remonstrance, I judged it fit to premit some Particulars to the serious Consideration of the Judicious Reader.

1. That over and above the Homologation of our Assertions in the respective Articles by Reason, and inartificial Arguments derived from Authority, and dispersed (like so many Veins, Nerves and Arteries) thorow that Complex Body; I thought it fit to Confirm those great Truths embosomed in these XIX Proposals, by a more evident Method. First, Seeing Divine Authority is both Infallible, and more Noble than any other; Therefore we have Superscrib'd every Article with the Royal Placet of the King of Kings: And that

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*that these Sacred Allegations may also serve as Rubricks, or Titles, to Indicate the Principal Contents of the several Articles. Yet we have not cited the places at large; Charitably believing, that whosoever will be at the pains to read these Lines, will think it no trouble to find out the Chapter and Verse in the Holy Bible, as they are here pointed at. Next, We have immediately subjoyned to every Article some Canons of Councils; being extensively much more to be regarded than the Authority of any Individual Father, seeing they necessarily presuppose a Complex of many; ( For without a Sanhedrim of divers Ecclesiastical Seniors no Council can consist. ) And intensively too, in the Judgment of those who look upon these Canons as binding to the Church; But in the eyes of all Rational men, they afford a more Authentick Testimony of the Doctrine, Worship, Discipline, and Government of the Church of God at that time, than any One particular could do. In the last place, We have annexed some Testimonies of the most Famous Luminaries of the Primitive Church, whose Doctrine is not found to interfere with the most approved Morals and Rituals of the Catholick Church in the Ages where-*  
*in*

## to the Reader.

*in they lived; yet we have very seldome cited them at large, for the Reason above expressed.*

2. *Let the Reader take notice, That as the Era of our Allegations is the Apostolick Age, (though there was no Provincial Council Celebrated therein, far less any General, save that at Hierusalem, which was obligatory to the whole Church then in Being; whatever some Divines imagine to the contrary.) So the Terminus ad quem of the Citation of Councils, is, The Sixth General Synod, called otherwise Synodus Quinti-Sexta. It had been very easie to amasse a multitude of Canons posteriour thereunto; yet we judged it neither necessary, nor fit to proceed further; because not long after that Convention, the Image-storm arose; Some adhering to the Councils which were Assembled by Leo Isaurus, and Constantinus Copronymus, where the Image-Worship was Condemned by the Iconoclastæ; (as they were then termed) and others cleaving to that of Constantine and Irene, at Nice, and to some Roman Synods, where the Adoration of Images was approved by those who were named Iconolatræ. Then the Greek and Latin Churches began to be divided, which have never since that*

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time been thorowly Cemented. As for the Ultimate Term of the Allegation of the Fathers; We have fixed on Gregory the Great Includively, whom I look upon as the Last of that Venerable Number. Yet we have sometimes mentioned (though very sparingly) Ildore of Sevil, Beda, Anselm, and St. Bernard; The three former, because they are so often alleged in the Canon Law; and the Last, in regard of the Sublimity of his Style, (blended with so much Eloquence, and Divine Zeal) in his 4 Books De Consideratione, Ad Eugenium tertium; Though I am not ignorant, that he was at the Distance of many Centuries from Gregory the First at Rome.

85 3. In the third place; I shall subjoyn a word or two concerning the Apostolick Canons, (as they are usually termed) in regard we have here made some Use of them. They were indeed to the number of 485, Received by the Sixth General Council; (But whether they were the same which are now extant, is not certainly known.) But in respect that some Ecclesiastical Writers reject them all, as Apocryphal, and some admit but 60 of them; Yea, the Plurality but the 50 which are first in order; Therefore I have laid no  
great

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great stress upon them, citing these only which (either in express terms, or sense at least) are adopted by some of the most approved General or Provincial Councils: But whether these Canons were Collected by Clemens of Rome, or of Alexandria, we shall not Determine, though the last is most probable.

4. Next; I shall give a brief account why the sixth General Council is termed Synodus Quini-sexta; because under that Notion we have many times cited it. The ingenuous Reader shall know, that the fifth General Council assembled by Justinian the Great, and the sixth by Constantinus Pogonatus, made no Canons for Discipline, but only some Definitions or Declarations in Matters of Faith; the Former determining against some Errors fathered upon Origen; (fathered, I say, by Hereticks upon that Zealous man, whose Books they Corrupted, if we believe Rufinus, and him whose Testimony is more to be regarded, viz. Vincentius Lyrinensis.) and Condemning the Writings of the Triacapitula, v.g. Theodorus Mopsuestenus, Theodoret of Cyrus, and Ibas of Edessa, as favouring of Nestorianism: The other against the Monothelites; and Condemned the Doctrine of divers Patriarchs of Constantino-



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ple, One of Alexandria, and one of Rome, viz. Pope Honorius; for the Hereticks themselves were dead long before that time. But, that the Church might be regulated, not only in Matters of Faith, but also in point of Manners, Justinian the second, Son to Constantinus Pogonatus (boni Patris, Filius pessimus) Summoned a new Synod for that effect, who did again meet in Tiullo, an apartment of the Imperial Palace. And in regard the Fathers thereof made 102 Canons to supply the defect of the fifth and sixth General Councils; therefore that Council was termed Synodus Quini-sexta; so the Greeks (as Balsamon observes) call that Convention, Πενθέκτητη, or Synodum Quintam-sex-tam. And it being re-assembled within few years to the Former, (four or five at most) so that the greatest part of the Eastern Bishops who were present at the Former, were also present at the Later (as may appear by their Subscriptions to both these Councils;) therefore the Canons of that Synod usually pass under the Name and Notion of the sixth General Council. This we take to be the more probable Account, which Tarasius Patriarch of Constantinople, and Petrus, Bishop of Nicomedia, gave of it in the Face of the  
second



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*second Council of Nice, as it is termed; (viz. Actionem quartam istius Synodi. ) for the Reasons just now expressed; than what Theophanes, Anastasius, & G. Cedrenus, averr That there interceeded no less than 27 years betwixt the one Synod, assembled by the Father, and the other, by the Son.*

5. *And that the Candid Reader may lay the greater stress upon some Canons of Provincial Synods here alleadged by us, he shall further observe; That there were divers Provincial Councils adopted by the Quiri-sexta, or sixth General Council; so that we are to look upon their Canons as ~~an~~ equivalent to the Constitutions of an OEcumenical Council: These are Concilium Neo-Cæsariense, Gangrense, Antiochenum, Laodicense, Sardicense, & Carthaginense; as is evident from the second Canon of the sixth General Council. And in regard there were no less than seven Councils holden at Carthage, betwixt the first and sixth General Councils; therefore it is the Opinion of some Judicious Antiquaries, That this indefinit Homologation doth approve, and adopt them all; five of which, with the four General Councils, make up the Code of the universal Church, as Justinian in his Novels phraseth it.*

6. See-

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haply

6. *Seeing the Discipline, and Government of the Church, are mainly concerned in (almost all) these Articles, an Ingenious Reader may happily find fault, that we make so little Use of the Canon Law, in order to the Confirmation of these Points. For Answer; though formally we have seldome cited it, yet upon the matter, we have built upon the same Foundation, which is the Base of the best and ancientest part of the Canon Law; which is Decretum Gratiani. As for the Decretalia of Boniface the eighth, and Gregorie the ninth; with the Clementines of Clement the fifth, and Extravagants of John the twenty second; they are indeed extravagant enough, for they are so stuffed with the Decrees of the Bishops of Rome, and of recent Popes, and the worst of Popes too; that they have scarce noticed any thing else; and if it be done, it is but obiter, and (as it were) ex superabundanti; the Authority of that Roman Idol being all-sufficient Authority to the Adorers of it: whereby they have sufficiently verified that Observation concerning the Decretalia; That, Since the Decreta received alæ, they have soared above Reason and Discretion too. Therefore (as if we had studied to be Antipodes to them)*

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*them*) we have not adduced any of the Rescripta of that Roman Dictator, since he arose to any worldly Greatness, save only of Pope Leo the first, who was contemporary with the Council of Chalcedon, and whose name is very great in all the Churches of Christ. But though the Text is too extravagant, yet the Glosses upon it (in the approved Gregorian Edition) is much more: For, what greater Extravagancy imaginable, than to call the Pope, Dominus Deus noster? The parallel Blasphemy thereunto may be found in Additione Glossæ, in Extravag. un. Sanct. by Pet. Bertrand. a Roman Cardinal.

Neither was it any Commendation to the Decretum Gratiani, that it was first confirmed by Pope Alex. the third; so proud a Priest, that he presum'd to tread upon the Necks of Emperours, even in a literal Sense; but this commends it indeed, that it is fram'd in Imitation of the Corpus Juris Civilis: For, in lieu of the Rescripta Imperatorum, we have the Decreta Pontificum, in stead of the Responsa Prudentum, the Judgments of the Primitive Fathers; and in place of the Senatus-Consulta, the plebis-scita, & Edicta Prætorum, we have the Canons of the General and Provincial Councils: and above  
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*all the Oracles of God consigned in the holy Scriptures. Yet it cannot be deny'd, that this best part of the Canon Law is too defective as to the Citation of those infallible Responses. Neither can we omit, That Gratian himself not only Cites many dubious and spurious Books, which are falsely father'd upon those great Lights of the Primitive Church; but also, that he is such an abettour of these Supposititious Arts, as to fix such Paraphrases upon some ancient Councils and Fathers, which are like to the Gloss of Orleance, that destroyed the Text: and all for that end, to make them subservient unto the Interest of the Roman Church, per fas aut nefas. I shall point at some few Instances, ut Candidus Lector ex ungue leonem pelle vulpinâ adumbratum faciliè dignoscat. Let him only*

*collato* ~~Collatione~~ Decret. Gratian. par. 1. Dist. 19. c. 6. with August. lib. 2. De Doctr. Christ. c. 8. and Decret. Grat. p. 3. De Consecrat. D. 4. c. 125. with Concil. Arauscan. 1. c. 1. and Decret. p. 1. Dist. 22. c. 6. with Can. Trullan. 36. and Decr. Grat. p. 3. De Conf. Dist. 4. c. 4. with Can. 99. and 100. Concil. Carthag. 4. and Decr. Grat. p. 2. Caus. 2. Q. 6. c. 35. with Concil. Milevit. Can. 22. Contra Transmarinas Appella-

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pellationes. We might easily adduce many other falsifications of this nature practis'd by Gratian; but by these Trumperies and strange Metamorphoses we have instanc'd, (which are well known, with many more, to those who have any gust of Antiquity:) the Candid Reader may, with no less Facility, perceive, what Arts the Emissaries of the Roman Church have improv'd to buoy up a forlorn Cause: so that these pretended Sons of the Antient Fathers make no bones to practise Jupiter's Cruelty in reference to his own Father; so much talk'd of by the Heathen Poets.

7. I am not ignorant, that we have not always observ'd the exact series of time, in the allegation of Councils and Fathers: But seeing that Method is not very material in this matter, I have pursu'd that order (for the most part) in which they crowd'd into my mind: Yea, we have made an Hysteron-proteron purposely, as to the time of the Celebration of some Councils, and Writings of the Fathers, that, what we judg'd fit to express at length, might be either the Prologue or Epiphonema of the Probation.

We have also purposely forbore to Cite the Canons of the Eastern Councils in the Greek Language; but thought good, eos iure Latii donare: because these insignificant



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*cant Lines may happily fall into the hands of some ingenuous Gentlemen, who are acquainted with the one Language, and not the other: the Latin Tongue being much more Epidemical in Scotland, than the Greek Dialect.*

8. *The Author hath also carefully avoided the Citation of all those Books which are Sublectæ Fidei, and rejected as spurious by those who have best skill to judge. Once indeed, (and I think but once,) Opus imperfectum in Mathæum is cited; but so worded, that the Candid Reader may easily perceive, that the Author doth not believe St. Chrysostom to be the Author thereof: yet because it contains many excellent things in it, he judged it worthy of a single Citation. Yea, he hath been also solicitous in giving the Child to the right Parent: For many Books Father'd on St. Hierom (some of them being found in the Volumes of his Works;) are by him appropriated to Origen, as the only true Author of them.*

9. *There be divers Testimonies of the Fathers, and of Ecclesiastical, and Secular History, produc'd in these Articles, without any Indication of Paragraph, Chapter, or Book,*

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Book, where to find them; But there be two Reasons of this Omission: first, Because these Authorities are generally obvious to any who understand any thing of Antiquity or History; So that they who daily carry about a far greater Library in their Brains, than is here pointed at, cannot but easily find them out. The other Reason is once and again hinted at already; viz. lest this little Book swell to a great one. And for that same End we shall put a Period to this Premonition; reserving Liberty to make this Protestation; (which I hope all Charitable Readers will believe.) That I have shunned as the Syrenian Rocks, those four Wayes whereby the Judgment of a Writer may be perverted; (though it were but in Penning nineteen Articles for the good of the Church: ) viz. Timore, Cupiditate, Odio, vel Amore; so sayes Hierom, in Amos, cap. 6. and Isidorus Hispalensis, lib. 3. cap. 57. But if the Reader will have Patience till we arrive at the Peroration, he will then find this Protestation much enlarged. To which we hasten,

Propitio Numine.

Car-



## Advertisement, &c.

*Carpere, & detrahere, vel imperiti possunt : doctorum autem est, qui laborantium novere Sudorem, vel lassas manum porrigere, vel aberrantibus iter ostendere. Hieronym. Com. in Cap. 4. Ion.*

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THE

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T H E  
*REFORMED BISHOP.*

**S**EEING there be too many who “  
are apt to exclaim against the “  
Governours of this Church, un- “  
der the Notion of *Ambitious, A-* “  
*varitious*, and *Luxurious Persons*, as if “  
they designed not the Glory of God, “  
nor the Good of his Church, and Re- “  
establishment of its Government upon “  
lasting Foundations ; But that Honour, “  
Gain, and Bodily Ease, are the ade- “  
quate Ends of their undertaking that “  
eminent and weighty Charge : It is “  
most probable, That if the *Primitive* “  
*Pattern* were retrived into this Age, it “  
would endear the present Government “  
to all those who have not put off the “  
Use of Reason, with all sense of Religi- “  
on and Loyalty. Which holy emula- “  
B “tion

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“ tion may be rendred practicable by the  
 “ seasonable and speedy improvement of  
 “ the ensuing *Proposals*. And would to  
 “ God, our present Church-Governours  
 “ could say, in reference to all their ho-  
 “ ly Predecessours, what *Themistocles* the  
 “ *Athenian* did usually declare concern-  
 “ ing One of his ; viz. *Miltiadis Trophæa*  
 “ *sibi somnos adimere*.

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### *Article I.*

*Exod.* 28. 36, 37, 38. *Levit.* 21. 6, 17. *Psal.*  
 132. 9. *Isa.* 56. 10, 11, 12. *Ezek.* 34. 2,  
 3, 4, &c. *Mal.* 2. 1, 2, &c. *Mat.* 9. 15.  
*Act.* 13. 1, 2, 3. *2 Cor.* 6. 5. & 11, 27.  
*1 Tim.* 3. 2, 3, 4, &c. & 4, 12. & 6, 2.  
*Tit.* 1. 7, 8, 9. *1 Pet.* 5. 2, 3.

**T**HAT None be Elected to that Sa-  
 cred Order, but these only who  
 are approved to be Eminent in Piety,  
 Charity, Learning, Humility, Gravity,  
 Hospitality ; and in the Exercise of the  
 Four Cardinal Vertues : Whose Pedigree  
 and Education reflect no stain of Disho-  
 nour upon them. And I do heartily wish,  
 That

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That all Church-men (especially the Governours thereof,) were honourably descended; which, being joyned with the former Endowments, would render their Piety the more splendid, and their Example the more efficacious. For, as it contributes to the Temporal Felicity of our holy Religion, to have Kings to be its *Nursing-Fathers*; so, without all peradventure, it tends not a little to the Honour and Enlargement of the visible Church, to have Nobles to be it's *Priests*. *Gregorie* the seventh (usually termed *Hildebrand*.) and *Sixtus Quintus* were indeed men of Illustrious Spirits, (if they had been sanctified) though their descent from one Illustrious House was meere-ly <sup>an</sup> Ironical. But these are rare to be found, and scarce one such in an Age; the Gifts and Parts of those who are *Terræ Filii*, being generally as low as their Birth.

And let the Godliness of our Church-Governours be evidenced to all Charitable Judgments, by a blameless Conversation in the World; so that no man may truly say *black to their Eye*. And let their Christian Prudence be demonstrated by a well-ordered and Religious Family;

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mily; all the Constituent Parts thereof being as far removed from Vanity, Intemperance, Prodigality, and all sort of Profaneness, as the East is from the West; So that it may justly be termed a *Sanctuary*, for its Devotion: as (was the Court of *Theodosius* the Younger.) *For if a man know not how to rule his own house, how shall he take care of the Church of God?* vid. *1 Tim.* 3. 1, 2, 3. &c. and *Tit.* 1. 6, 7. &c.

Now if these indispenfible Apostolick Precepts were conscionably practised by the Governours of our Church, a generous Disdain of all Carnal Illectives, and Blandishments of the Flesh, would immediately spring up in the Soul; So that they should have good reason to say, with that noble *Roman*; *Major sum, & ad majora natus, quàm ut Corporis mei sim Mancipium.* Yea more than so, it shall produce in the Soul such an absolute Mortification, that the Result will be, an entire *Resignation* of the Ecclesiastick to God, without any Reservation, Limitation, or Exception; and (to borrow but once a Phrase from the Mysticks,) an universal *self-abnegation*, and (as it were)

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a *Soul-annihilation*. Then they needed not fear, that the men of the World would at any time tax them with that Diabolical Ceremony of *Kissing Band-strings*; there, where the living God should be adored, and not the Idol of a beautiful Strumpet; and that they abominate a Crucifix in their Closets, much more than a *Cestus*, or any other Symbol of *Venus*. The *Mitre*, which should be engraven, HOLINESS TO THE LORD, should not any more be reproached, as being impressed with the black Characters of an Whore's Name; or that the Priest's *Rocket* hath too much Sympathy and Fellowship with the Kirtle of a *Courtezan*. But, on the Contrary, all charitable Persons would be so just to them, as to suppose them of the temper of *Bernard*, who cryed out, *Thieves, Thieves*, when he was unlawfully accosted: and that in the Practice of Mortification they imitate *S. Hilarion*, who did thus expostulate with his own Body, *Faciam Aselle, ut non amplius calcitres; Nec te hordeo aliam, sed palëis; Fame & siti te conficiam*. They would apply to them that Commendation of *Alexander the Great* for his

*rocket*



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Continency, *Victor, magis Darii Uxorem non videndo, quàm Darium vincendo*; and that of the Poet.

*Fortior est qui se, quàm qui fortissima vincit.*

*Mænia.*———

Yea they would be apt to conclude; that these had not only studied to good Purpose, the fiftieth Chapter of the *Enchiridion* of that excellent Stoick, *Epiætetus*; and the brief (but very emphatical) Advice of that Christian Poet, *Boethius Sever.* lib. III. *De Consol. Phil. Metr. 5.* But also that they have merited from the World that Character which *Clemens Alex.* lib. 7. *Strom.* hath given of a Man that is *Verè Gnosticus*, or a devout *Ascetick*; *Voluptatis causâ aliquid agere, his relinquit qui vulgarem vitam sequuntur. Et reverà non potest fieri, ut qui Deum cognovit, magnificè & verè iis quæ adversantur serviat voluptatibus*: and that Description of a self-denied man found in the third Book of *Theophilus Antioch. Ad Autolyicum*; *Qui omnes Affectiones, & Animæ Perturbationes debellavit, facile Mundum despicere potest.*

But



## *The Reformed Bishop.* 7

*But they that are Christ's, have crucified the Flesh, with all the Affections and Lusts thereof; and consequently, they not only endeavour to subdue the Irascible Faculty; (that Furor brevis being most unsuitable in a Church-man, and that which usually deforms his Countenance worse than that of Thersites, unless that Passion be transformed by Grace into a well-ordered Zeal.) But this general Mortification is also extended to all the Appetites of the Concupiscible Faculty; So that a Church-man who makes this his Study and Delight, will never be ranked by the World with the most brutish of the Epicurean Sect, Who did not eat that they might live, but lived that they might eat; such as Sardanapalus, Apicius Lucullus, Heliogabalus, the Emperour Maximinus, (whose Gigantine Appetite was above the Proportion of his vast bulk) and that Usurper Bonosus, (of whom it was said, That he was born, not to lead a Life, but to lift a Pot) But, on the Contrary, all just men will be so ready to reckon them with the ancient Fabricii, the Bruti, and Catones, who were so much renowned for Temperance; Yea more than so, they shall be*

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reputed the true Disciples of that great *Doctor of the Gentiles*, who *1 Cor.* 9. 24, 25. &c. recommends *Sobriety* to all Ministers of the Gospel from his own Example, and by an Argument drawn *ab incommodo*: all which Inconveniences of *Luxury* (especially in Church-men) are expressed at large by *Clemens Alex.* In his *Pædagogus*; Who tells us there; that the Spirit of God and the Spirit of *Bacchus* will never thrive together; and that he cannot be a Spiritual Minister of the Gospel, who is a sensual Man, and immersed in Voluptuousness; and that *Gluttony* and *Drunkenness* are brutish Vices in all sorts of People; But odious in Great men; very detestable in Women; but most abominable in the Clergy, who ought to be Patterns of Temperance, Abstinence, and Fasting to all the World; It being a great point of Christian Prudence in a Church-man, to habituate himself, by abstaining now and then from things lawful, that with the greater Facility he may resist Temptations to things unlawful; For they who are still trenching nigh to a Precipice, may sometimes stumble and fall into it.

It

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It is very observable, what the Judgment of *Am. Marcellinus* (though a Heathen man) was, concerning the Splendour and Luxury of the Roman Bishops, which he liked not; but said, That there was another way for them to be truly happy, *ſi Magnitudine urbis deſpectâ, ad imitationem quorundam Provincialium viverent, quos tenuitas edendi, potandique parciffimè, ut pu-ros Numini Commendant.*

I ſay not, that Faſting is a formal part of God's Worſhip; though we read in Scripture of one that ſerved God, with *Fa-ſting*, and *Prayer*; But as it is ſaid of the *Knowledge of Languages*, that it is not properly *Learning*, yet a good help thereunto; ſo it may be deemed of *Faſting*, that it is not properly the Worſhip of God, but a good Adminicle thereunto; For a groſſe Belly makes not only a groſſ Underſtanding, but alſo a ſtupid Devotion. I wiſh, this were well obſerved on the Day of the *Conſecration of Biſhops*; For it is but too much noticed; that though the ancient Ceremony, of reading the 13 Chapter of the *Acts of the Apoſtles* be ſtill in Uſe, yet the Duty therein recommended, which is *Faſting*, ( not to ſpeak of that Moral

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one of *Prayer* ) hath fallen into such a desuetude, that in lieu thereof, too sumptuous and excessive Feasting hath succeeded; so that the Solemnity of such a Day doth rather resemble the Pagan *Cerealia*, *Floralia*, the *Saturnalia*, and *Bacchanalia*, than the ancient *Agape* of the Christian Church; of which, *Tertullian*, in his *Apologetick*, tells us, That they were so far from supping prodigally, as if they meant to dye to morrow, ( as *Diogenes* said of the People of *Megara*, ) that what cost was laid out upon those *Love-Feasts*, was not expended for Vain-glory, and to nourish *Parasites*, but upon the account of Piety and Religion, and to refresh the Poor: And that they fed sparingly at them, as remembering they were to rise at night to worship God; So that they appeared not so much to have Feasted at Supper, as to have fed upon *Discipline*, and *Order*. Sure, it were much more commendable, ( and fitter too ) to vouchsafe these hundreds of Crowns misemployed that way, by way of Charitable Largesse on the Poor; that the Consecrated Person may have many Supplicants at the Throne of  
Grace,

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Grace, to pray for the health of his Soul, and for the Divine Blessing on the future Exercise of his Office ; that ( as *Charlemain* used to say ) by these Hounds he may hunt after the Kingdom of Heaven. We find indeed that *St. Cyprian*, the three *Asian Gregories*, *Basil*, *Chrysostom*, and *Augustine* did prepare themselves for that most eminent Ecclesiastical Degree, by various Acts of Mortification, ( as is evident from the respective Histories of their Lives ) but none of them supped in *Apollo* the night of their Consecration.

But, as the *Wise man* hath told us, *There is a time for all things*; So that even *Fasting* it self may be sometimes unseasonable; not only upon a Physical, but also upon a Moral account ; which is never more untimely than upon the *Lord's Day*. I shall not be so uncharitable to such Fasters, as is the Author of that Epistle to the *Philippians*, ( Fathered on *St. Ignatius*, though none of his : ) who says, That they are no better than murderers of *Christ*, who fast on that day; yet one thing is most certain, That the Antient Church prohibited Fasting ( both privately and publickly ) on the *Lords Day*; ( I mean all  
Re-

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Religious Fasts,) and never permitted them, no not in the Time of *Lent*, because that Day was the most ordinary and constant *Festival* of the Church; It being a weekly Solemnity Instituted for the Resurrection of our Saviour. And though these detestable Hereticks, the *Manicheans*, and *Priscillianists*, made it their Practice, (in Opposition to the Catholick Church) to Fast on Sunday, yet even the *Montanists* (who pretended much to that kind of Mortification) abstained from fasting on the Lord's Day; as is evident from *Tertullian's* Treatise *De Jeuniis*, which he wrote after his unhappy Montanizing.

But this Fasting in our Church on the Lord's Day, is a part of that old Presbyterian Leaven, not yet half well purged out of this Land; For when that Tyrannical Usurpation was culminating in the *Cuspe* of the tenth House, such was their *Meridian Line*, that they thought it their Glory (though it was indeed their Shame) to run counter to all the Practice of the Primitive Church; therefore the Pilots of the *Leman Lake* steered such a Course, as they might at last become perfect *Antipodes*



## *The Reformed Bishop.* 13

*tipodes* thereunto: For whereas the Primitive Church solemnized a joyful Remembrance of the Nativity of our Blessed Lord, on the *Anniversary* thereof; (which in the time of *Dioclesian* proved a dismal Solemnity to some in *Bitthynia*) and of his Resurrection, every Lord's Day, especially on *Easter*, which is *Caput institutionis*; they on the Contrary, (as if they had not been unvaluable Mercies, but rather great Plagues to the World :) must needs Fast on these Days; and alwayes on that Sunday which did immediately preceed the Lord's Day on which the Holy *Communion* was to be celebrated; though the *Anniversary* of our Saviour's *Passion* was judged by the Ancients the much fitter season for solemn Humiliation, and Preparation, in order to the due Reception of that Commemorative Sacrifice of Christ's Body and Blood, on *Easter Day*; (for when Persecution ceased, by the *Halcyonian*-dayes of the Great *Constantine*, too much of the Christian Fervour abated therewith; So that in the later Centuries of the Primitive Church,  
the



## 14 *The Reformed Bishop.*

The Holy *Eucharist* was not received every day, no not every Lord's day, but appointed to be celebrated thrice a year; viz. On the *Anniversary* of the *Nativity* and *Resurrection* of our Blessed Lord, and of the *Descent* of the *Holy Ghost*, on the day of *Pentecost*; (which Canons did at last terminate in *Easter Day*.) But these *Antipodes* are at the Expence of a *Kalendar*, only to shun those dayes, as a *Scylla* and *Charybdis*, or the greater and lesser *Syrtes*.

And that they might give a Demonstration to the World, that they are not sworn Enemies to their own Flesh and Blood, and that it was not the Mortification of their own sensual Natures they designed by such Abstinence; but rather that they fasted for Strife and Debate, and to smite with the Fist of Wickedness, under such a Religions Palliation; It was usually observed, that their most solemn Fasts did usher in the greatest Villanies they intended to act; so that all honest-hearted men looked upon these *Intimations* as prodigious *Meteors* portending some bad *Omen* either to Church or State, and too frequently to both. But that they

## *The Reformed Bishop.* 15

they might make a sufficient amends to the animal Life for these few Politick Subtractions, they gratified the same with Feasting (when they could come at it) all the dayes of the Week; though *Epiphanius* hath told us, that in his time Fasting was practised throughout all the World, every *Wednesday* and *Friday*, unless the *Anniversary* of our Saviour's *Nativity* did happen upon one of these dayes. As for *Saturday's* Fast, (though *Pope Innocent* pretended the Apostles Fasted that Day, because Christ lay in the Grave all that time;) It did not so early, nor universally obtain; For it was not practised at *Millan*, in the Time of *S. Ambrose*. Yea more than so, they were most willing to Feast all the time of *Lent*; the *Passion-week* (which was deservedly termed by the Ancients, *Hebdomada magna & Sancta*; Not, that it hath (sayes *Chrysostom*) either more dayes or hours than other Weeks; but because this is the Week in which truly great and ineffable good things were purchased for us: not being excepted: and were <sup>rather</sup> more ready to gormandize, than on the *Anniversary* of our Saviours *Passion*; all the Sympathy they discovered with his impa-  
rallel'd

## 16 *The Reformed Bishop.*

parallel'd Sufferings on that Day, being merely Symbolical ; and that in a Physical sense too. For as the Flesh of our Blessed Lord was inhumanely torne on that Day, so they were ready, with too greedy Appetites, to tear the Flesh of Brutes : hateing so much to be reputed *Pythagoreans*, or *Maniceans*, on that Day ; that they would have chosen rather to be accounted *Canibals* : and ever since that time, the *Flesh-Market* on that day is the greatest of all the year ; and though the Change of it to some other Day, hath been frequently desired by some sober Persons in this Church, for the avoiding of Scandal ; Yet, such is the Prevalency of *Fanaticisme* in some Royal Burghs, that the Bishop with his Clergy could not obtain that most reasonable Request : This being one of the *Cimelia è Scrinio Polonico eruta*, which they fail not to bring home with them, *per Hellspondum Danicum*. Whereas the Emperours *Theodosius* the first, *Valentinian* the second, and *Gratian* (as we find in the *Theodosian Code*,) commanded all Suits and Processes at Law to cease, and all Prisoners to be set free, in this Holy Week.

## *The Reformed Bishop.* 17

week. Whence it may appear; these Carnivorous Animals have never seriously pondered that Typical Expostulation of our dying Redeemer, which we find in the *Lamentations* of *Jeremie*, Chap. I. ver. 12. (interpreted by all the Ancients, of Christ himself,) and which concerns them as much as any.

But, that they might shew themselves Perfect in that Art of Opposition to the Primitive Church, they still presumed to approach to that *Holy Table*, *absque Virgine Saliva*; though it was also condemned by the Ancient Canons; (and I wish some of them had rested satisfied with their Ordinary Repast, in that great Morning of the *Feast*.) But there is good reason to fear That the Generality of Plebeian Christians, shall rise in Judgment, and condemn those Epicurean Fanaticks; For these will not (upon any account) usher in that Spiritual and Incorruptible Food with any Temporal and perishing Harbinger. Now if any shall say, That they are afraid of Fainting; I must confess, *Necessity hath no Law*: But I wish, some have not contracted that Necessity by Intemperance;

## 18 *The Reformed Bishop.*

*For Nature is content with little, and Grace with less.*

I have also heard some object, That Christ himself Condemned Fasting in the Pharisees. But take St. *Chrysostom's* Answer to this ignorant Scruple, who tells us, *That Christ did not simply Condemn the Pharisees their Fasting twice a Week, or their exact payment of Tithes; but their Hypocrisie and Ostentation.* But if we shall judge by the Practice of too many of those, we have good reason to Conclude, That they have perswaded themselves, that Christ Condemned both these Matters in *Thesi*; and that there is no necessity of any *Hypothesis* to expound the Text.

But in the Last place; Some of the more knowing of them are ready to adduce the Authority of *Thorndyke* and *Jeremy Taylor*, (both which were very far from *Phanaticism*,) that they have sufficiently evinced the *Lent-Fast* not to be an Apostolick Tradition, as it is now Calculated by a *Quadragesima dierum*; But, that the proper *Lent* of the Infant Christian Church, was only a *Quadragesima horarum*. For Answer, I cannot but reverence



## *The Reformed Bishop.* . 19

rence the Judgment of those great Clerks, and do indeed look upon the *Quadragesima horarum*, as the only Apostolick Tradition ; ( though the strict Observation of the whole *Passion-week* did begin very early in the Church : ) But I think it a very strange *Parologism*, to infer from thence, That Feasting on *Good Friday* is Lawful, seeing it must needs be inclusively the *Æra* of that most absolute *Fast* of *Fourty Hours*. But in these dayes of *Συγῆς* and *ἐπιθυμία*, Animosities and Epicurisme have made the Usage of *Fasts* by *Papists*, a Command to us not to use them ; And to conclude, the Abating any thing of our Gluttony, to be an encroachment on our Christian Liberty : But the best Apology which can be made for such absurd Arguings, is that old *Dicterinum*, *Anima est in patinis*.

I might speak also of their usual Marriages on the *Passion-week* ( which the Primitive Church would have deemed a very indecent Pageantry : ) and of the Fatality which Observant Christians have noticed to attend them : But, lest any should take occasion from the period of this Invective against Super-



## 20 *The Reformed Bishop.*

stitious Sensuality, to judge me also Superstitious, I do instantly put a close to this overgrown Article.

*Vid. Can. Apost. 42, 65, & 68.*

*Item Concil. Gangrenf. Can. 18. Concil. 1. Gener. Can. 3. contra subintroductas mulieres ; ( which the Greeks call Συνεἰσάγειαι. ( which is repeated in many General and Provincial Councils. Concil. Cesar. August. Can. 1. Concil. Bracarenf. 1. Can. 4. Concil. Carthag. 4. Can. 64. ( the tenor whereof is this ; Qui die Dominico studiosè jejumat, non credatur Catholicus. ) Concil. Antisiodorens. Can. 11. Concil. Bracarenf. 1. Can. 16. Bracarenf. 2. Can. 10. Concil. Toletan. 7. Can. 1. Concil. Gen. 6. Can. 29. ( quo abrogatur Synodi Carthag. tertiæ Decretum, Ut quintâ Feriâ, in qua Cœna Domini peragitur, Fideles cœnati Communicent : Et renovatur Can. 50. Concilii Laodic. Ne eo die solvatur Jejunium. ) Concil. Laodic. Can. 52. Concil. Illerdens. Can. 1. Concil. Aurelianens. 4. Can. 2. Concil. Turonens. 2. Can. 13. Concil. Braccarenf. 2. Can. 9. & Concil. Toletan. 8. Can. 9.*

*Vid. Clem. Rom. Epist. ad Corinth. pag. 55.*

*Vid.*

## The Reformed Bishop. 21

*Vid. S. Hieronymi Comment. in Tit. Cap. 1.* ( on these words, A Bishop must be blameless ;) *Quomodo potest Præses Ecclesiæ auferre malum de medio ejus, qui in delicto simili corruerat ? Aut quâ libertate corripere peccantem potest, cùm tacitus sibi-ipsi respondeat, eadem admisisse quæ corripit.* ( To which that of Greg. 1. runs parallel ; *Cujus vita despicitur, restat ut ejus Prædicatio contemnatur.* *Hom. 12. in Evang. Lib. 14. Moral. & Præfat. in Job. Cap. 3. & in Exposit. Job. Lib. 30. Cap. 27.* Where also he gives an excellent Description of the *Quinque Vitia gulæ.* ) *Idem in Cap. 3. Mich. Tibi, O Sacerdos, de Altario vivere, non luxuriari permittitur. Ad Heliodorum Epist. 1. De Laude Vitæ Solitariæ. Ad Nepotian. De Vita Clericorum. Ad Eustochium Virg. & lib. 2. advers. Jovinian. Origin. Hom. 15. ad cap. 21. Matthæi : Augustin. Tract. 41. ad Cap. 8. Joan. Lib. 7. Epist. 39. ad Aurelium Episcop. Epist. 64. Chrysostom. Hom. 29. ad Cap. 12. Epist. ad Heb. Ambros. Serm. 20. super Beati immaculati, &c. Isidor. De Eccles. Offic. Lib. 2. Cap. 2. Beda, in Cap. 8. Joan.*

## 22 *The Reformed Bishop.*

*De Judicio Adulteræ. Vid. etiam August. Epist. 118. Pro Virgine saliva; Ex hoc enim placuit S. Sancto, Ut in honorem tanti Sacramenti, in Os Christiani prius Dominicum Corpus intraret, quàm ceteri cibi; nam ideo per Universum Orbem mos iste servatur. And for the Quadregesimal Fast, in order to our Preparation for the holy Communion, Vid. Comment. Hieronymi in cap. 3. Jonæ.*

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### *Article II.*

*Num. 18. 26. Deut. 14. 28, 29. Mat. 16. 24. & 18. 2. & 20. 26. & 25. 35, 36. Luk. 12. 33. 1 Cor. 13. 1, 2, 3. & c. 1 Tim. 4. 12. & 3. 2. 2 Tim. 2. 22. Tit. 1. 8. Heb. 13. 2, 3. Jam. 1. 27.*

**T**HAT none be chosen to that Eminent Degree, but they only who have formerly vowed (and sure I am, some Presbyters in this Church have put on such inviolable Resolutions in Reference to that Election) to employ (almost all) the Revenue of the respective Bishopricks, to which they have a Lawful

## *The Reformed Bishop.* 23

ful Call, and which is secured to them by Law (whether it be an Episcopal or Archiepiscopal See) for Pious and Charitable Uses; such as; *The Building and repairing of Bridges on high wayes; Maintenance of poor Widows & Orphans; Endowing of indigent Maids, of an honest Descent; The Erection of Hospitals for infirm Persons who cannot worke, and are ashamed to beg; And the Building of Monasteries for Contemplative Souls;* yet without any Bond upon the Conscience, (as it is in some Convents of *Germany.*) save that, of serving God more strictly in their Speculative Retirements. And I suppose, there should be much more Purity within the Walls of these Cloysters if the *Recluses* had not Vows of Continency imposed on them; (that of the Poet, *Nititur in vetitum. &c.* being too frequently verified in every Age :) For that *Fervor Novitius* may last a while beyond the years of *Probation*, and then degenerate into a perfect Congelation; which by an hellish *Antiperistasis* doth frequently produce an *Ustulation.*) But there be two great Advantages which a Contemplative Life affords to some Christians.

## 24 *The Reformed Bishop.*

*First*, It is a most secure Sanctuary to all those, who, in regard of a Chole-  
rick Nature, are very obnoxious to Im-  
patience; The matter about which Our  
Patience is exercised ordinarily proceed-  
ing, either immediately from God, or  
from our Neighbours, or from our selves;  
If they come from men (as Injuries either  
real or verbal) they are generally more  
bitter than those that come from God,  
as *Sickness*, &c. though in themselves  
greater; because other men are but equal  
to us, and we know not their secret In-  
tentions, but are apt to suspect the worst  
when they do us any Harm; therefore  
we take such things worse at their hands  
than we would at God's, who (besides  
that He is omnipotent, and hath the su-  
preme Dominion over us,) we know that  
his Goodness is infinite; So that we can as-  
sure our selves, that all his dealings towards  
us are meant for our good; though some-  
times we cannot see how they can contri-  
bute to it. And as for matters of Affliction,  
which through Imprudence, or any other  
defect, we bring upon our selves; we are less  
moved to Impatience by them; (though of-  
ten to a secret Shame:) because that (besides  
we

## *The Reformed Bishop.* 25

we are too apt to excuse and favour our selves,) we are secure that we meant no harm to our selves. Whence it is evident, That a *Speculative Life* (being far removed from the crowd of the World,) is lesse obnoxious to Impatience than an *Active Life*.

The *other* great Advantage which redounds to Christians by *Contemplation* is, That Vertues are more easily obtained, more securely possessed, and more perfectly practised, than in an *Active Life*. Let us suppose a Person to aspire unto Perfection in this, yet he stands in need of many things to enable him for the Practice of the Duties disposing thereunto: For the Exercise of the external Works of Charity, there are needful *Riches* or *Friends*, &c. And for Spiritual Alms-giving there is required *Learning*, *Study*, *Disputation*, &c. And if by the help of these there be acquired an established habit of solid Charity, it is not very securely possessed in the midst of so many Distractions, Solitudes, and Temptations: *solitudines* But a contemplative Life (as the *Angelical Doctor* observes, even from *Aristotle* himself; vid. *Thom. Summ. secunda secundæ. quæst. 182. Art. 1.*) stands in need of very few things; being to it self sufficient. Such



## 26 *The Reformed Bishop.*

Such a Person alone, without needing other Assistance, or Favour from abroad, can both purchase and exercise all Vertues; yea and liberally Dispense all kinds of Charity to others also; for by Prayer alone, exercised in Solitude, he can employ and engage God's Omnipotence, Wisdom, and all the Treasures of his Riches, for the supplying all the Necessities, External and Internal, of his Church. Yea the greater Solitude there is, the Soul is at the more Freedom to run speedily and lightly to the Course of Vertue: For nothing doth indeed fetter her but Self-love and Propriety. And when the Habits of Vertue are once acquired, they are most securely possessed in Solitude, from whence all Distractions (and almost all Temptations) are excluded.

There is yet another Advantage to which the Poverty of this Countrey would frequently exhibit the Occasion; which is, That these would be excellent *Cities of Refuge* for some Persons of a Noble Descent, (specially of the Female Sex,) whose prodigal Parents have wasted all their Patrimonyes; So that they (finding too good reason to despair of a Match

## *The Reformed Bishop.* 27

Match according to their Quality :) live exposed to the Contempt of the World, even to their dying day : For though some of them are so happy, as to twist Nobility and Vertue together, yet that *Conjunction* not being irradiated with the splendid Aspect of *Plutus*, they become despicable in Vulgar eyes, which are only dazled with the Glistering of Gold and Silver. So that I heartily approve the Judgement of the Author of *Clastrum Animæ* ; Necessary Reformatiōns (saith he) might have repurged Monasteries, as well as the Church, without abolishing of them : and they might have been still Houses of Religion, without having any dependance upon *Rome*. I have insisted the longer upon this Theam, (though it may be termed a *Digression*;) because I judged my self concerned to vindicate that most excellent kind of Life from the Imputation of *Uselesness*, as if they were all

*Ignavum pecus fruges consumere nati. Et,  
————— Telluris inutile pondus.*

Sure

## 28 *The Reformed Bishop.*

Sure I am, If the Practice of the Devout *Asceticks* of *Nitria*, and of the Primitive *Monks* in general, ( whereof *S. Hierom*, *Augustine*, *Palladius*, *Cassian*, and others, give us an account : ) were retrained into our Church, Judicious *Calvin* would not have been so uncharitable, as to say of them all, that

—— *Velut porci saginantur in havis.*

For if the Abuse of a thing should always take away the lawful Use thereof, the most laudable Institutions of the World would fall to the ground; For what therein hath not been abused? But to take off the groundless *Odium* of the name, let these Habitations be also termed *Hospitals*.

But above all; Let the Governours of the Church make Conscience to educate Towardly Youths, ( whether Descended of the Clergy or Laity, ) whose Parents are not *in bonis* to entertain them at Schools; yet are well principled, and derived from honest Families: That ( having a liberal and holy Education in the Bishop's Family, and their Conversation being alwayes in his eye, ) they may prove excellent Materials at last, to build the House of God; when,

## *The Reformed Bishop.* 29

when, being found good Proficients in Knowledge, and in the School of *Holy Jesus*; they may be called forth to that *Holy Function* in God's good time; It being the practice of *St. Augustine* and divers others in the Primitive Church, to have always such *Seminaries* about them. And these (even in this Age) would be look'd upon as the *Succedanei* of the ancient *Acoluthi*, who were the *individui Comites* of the Primitive Bishops; and being constant Witnesses unto their holy Conversation, were thereby framed (through the Divine Grace) to the exact imitation of that excellent Pattern. This Method would be found, not only a Charitable Office, but also an act of great Prudence and Christian Policy, in reference to all; but especially the Ministers of the Gospel. And would to God all Church-men were taken up with the Study of such Laudable Politics, and *Piæ fraudes*, as the Apostle phraseth them: For it could not but perswade them who have any Principles of Generosity within them, to a Cordial Compliance with the Government, when they perceive it their great Care to do good to them and theirs. Yea, more than so; It would excite

## 30 *The Reformed Bishop.*

cite a commendable Emulation amongst the Clergy of the same Diocese, which of them should appear most Deserving in the eyes of their *Ordinary*, and that in order to a Preference as to the *Foris-familiation* of their Sons; when they perceive, That over and above the Poverty of their Estates, and Riches of their Principles, these Presbyters are most Countenanced, and Their Sons regarded by their Bishop in the first place, who are Persons of a pious and prudent Conversation, Diligent in their Studies, and Faithful in the Discharge of all the Duties of their Holy Vocation.

I might add to the former Instances of Charity, *The Redemption of Christian Captives*; (For which merciful Acts *Acacius*, *Ambrose*, *Paulinus*, and many other Primitive Bishops, are highly applauded:) As also, *Bequeathing the Holy Bible, and other Books of Devotion*, gratis, to poor Christians; ( the Soul being the principal Object of Charity to our Neighbour: ) For which the Martyr *Pamphilus* is Celebrated by *Eusebius* and *Hierom*. And in fine; The *furnishing* of some resolute *Evangelists* with a *Viaticum*, to propagate the



## *The Reformed Bishop.* 31

the *Christian Faith* among *Infidels*; which was one of the *Elogiums* of *St. Chrysostom*: (For which Act of Universal Charity *Demetrins* of *Alexandria* was, long before him, highly applauded; for sending the Learned *Pantæmus* to preach the Blessed Gospel unto the remotest *Indians*.) And that the Roman *Propaganda* may not rise up in the Great *Audit*, against the Governours of the Reformed Church, they should be no less solicitous for it.

We need not multiplie any more Particulars; For if the half of these Instances of Charity be practised to purpose, there will be few Materials reserved for the gaudy Busks of Wives, the Prodigality of Sons, the Vanity of Daughters, and Debauchery of their Retinue: For the *Treasure of the Church* (thus *S. Lawrence* termed the Poor, and not *Works of Supererogation*;) would exhaust all those Conduits of Luxury, and nothing would remain to be bestowed on costly Furniture, rich Hangings, curious Coaches, &c. For the Primitive Bishops used not Coaches, neither had they any Swords to draw upon their Coach-men. (not to speak of their expending more on their  
Horses



## 32 *The Reformed Bishop.*

Horses yearly, than some poor Ministers have to maintain their Families: the very Possession of which (as *Clemens Alex.* hath well observed,) creates Envy, especially to the Clergy, whose Ornaments ought to be of a more Spiritual *Make* and *Temper*. Neither would they have any Temptation to re-act that *Tragedy* of the *Ewe-Lamb* in *Nathan's* Parable, by designing to abridge any poor Minister's *Stipend*; far less to substract that inconsiderable Pittance destined for the Provision of *Communion-Elements*: Least of all would they find in their hearts, to give Money to an Advocate, to obstruct the *Reparation* of a Church; if ten Merks Scots be all the Summ which is expected from a hard-hearted Patron, to uphold a decayed Fabrick. Yea, suppose they had a legal Title to part of that *Salary*, yet they would dispence with it as a part of their Charity unto those who may be said *sedere super Chænicem*, in regard of the smalness of their *Intrado*, and greatness of their Families: and None should have occasion to upbraid that *Order*, That no publick charitable Works have been done by any of them; Such as, the  
Build-

reparation

## *The Reformed Bishop.* 33

Such as, The Building and Repairing of Bridges on High-ways ; ( though some of those already half demolished, are within the Prospect of their Ordinary Residences, and daily invite them to put to their helping hand.) Neither would any who Travel by their Parish-Churches, find any ground to admire that pitiful Spectacle, *Of Bells hanging upon Trees*, for want of *Bell-houses*, as if they owned that part of *Mahomet's* Doctrine, which Condemns Bells in Steeples ; or did joyn Issue with the Invectives of the *Quakers* against *Steeple-houses*.

And till Reason and Religion can suggest no other Employment for that parcel of the Churches Patrimony in their hands ; Let them not be sollicitous to make that invidious and uncharitable scrambling for a great Estate, to aggrandize a near Relation in this World, who ( *deserendo Castra nostra* ) do ( as it is too frequently observed ) in the next Age, if not in that of their Creation, resemble the Viper, in tearing by Scorn and Contempt the Bowels of that Parent, which alone produced their Fortune and Honour ; It being, through the just Judgment of God, the

### 34 *The Reformed Bishop.*

unhappy Fate of that Sacred Grove, to lend an handle to that Ax which lops its Reputation : For the Clergy had no greater enemy, nor vilifier, in that Age, than *Cæsar Borgia*, the perverse spurious Brat of an Ecclesiastick.

But for them to retain so much of their Revenue as is requisite to supply the Necessities of Nature, or the Wants of Others, ought neither to be the Object of Envy, or Fear : For he must needs be worse than a *Momus*, or *Zoilus*, who carps at the provision of Food and Raiment, which a poor Tradesman makes to his own Family by his Lawful Calling. Yet the Dignity of that Sacred Office is such, that Decency requires a more ingenuous manner of living, than the sordid and mean way of Plebeians ; in regard they are particularly commanded to practise *Hospitality*. ( For which, not only *Spiridion* was Famous, but also the generality of the Prelates of the Primitive Church, whether in a Celibate, or Married state: ) But as that Famous Bishop of *Cyprus* was far from Superfluity in his Entertainment of Strangers ; So should they be, who are bound to know, That  
simple

## *The Reformed Bishop.* 35

simple Habit and Diet are most consonant to the primitive Simplicity of Christians ; but especially of Church-men : There being no Heavenly-minded Ecclesiastick, who is thorowly Mortified as to the Blandishments of the Flesh, and hath absolutely resigned his Soul to God ) but use these things which are Necessary, sparingly and moderately, not paying Nature its Tribute without some regret, grudging the little time he spends about it ; and therefore makes haste to get from the Table, that he may return to his better Exercises. And seeing ( in imitation of St. *Augustine* ) he comes to his Meat as to a Medicine, it cannot be presumed, that he will cast away much of his precious time in such unedifying Employments, but rather ( after the Example of that Great Conquerour, ) will drive away all curious Cooks, and other Artificers of Luxury, far from his Habitation.

And let not any imagine that this Practice of Charity, which cannot but interrupt the study of these *Persian* Arts of Splendour, and effeminate Gallantry, ( too much in fashion in this Age ) shall

## 36 *The Reformed Bishop.*

expose that Sacred Order to Contempt in the eyes of the World : Sure the contrary will fall out ; There being no Person (of what Quality soever) that hath any tincture of Christianity within him, but will be apt to deferr more internal Respect unto them on that account, than can be procured by all these Characters of Honour which the most bountifull Temporal Monarch is pleased to conferr upon them. Yea, more than so ; when they accost those Holy Persons in the way, they will be ready to alight, and beg their Blessing ; as was usually done to *St. Basil of Cappadocia*, and to our Country-man *S. Aidanus*, though his Mode of Travelling was no more honourable than that of a *Peripatetick*. And that this visible *Impress* of the Divine Image doth extort Admiration, and a reverend Esteem, from the most virulent Enemies of the Christian Religion, may sufficiently appear from that Epistle of *Julian the Apostate*, to the *High Priest* of *Galatia* : And it is very observable, That the Greatest of this Land ( who understand the nature of true Nobility ) are apt to careffe some Presbyters who are of a good  
De-



## *The Reformed Bishop.* 37

Descent, and have the repute of Pious, Charitable, and Learned men, and the Discretion to demean themselves handsomely in the company of their Betters, as much as any Bishop of them all, (balking only some Titles and Places, in lieu whereof they afford them the more internal Respect) in imitation of *Monsieur de Renty*, that excellent *French* Nobleman, who thought it his greatest Worldly Honour, to Honour the Clergy. And they who are knowing Persons of the Nobility, look upon it as no Disparagement to their Grandeur, to put Characters of Respect, and Signatures of Honour, on the worthy Ambassadors of *Holy Jesus*: Remembering *Constantine* the Great his Kissing the hollow of *Paphnutius* his Eye, because he was a famous *Confessor*; (who also used to treat those of the Clergy at his own Table, though in the meanest and most despicable Habit; which some *Reguli* in this Age would think it below them to do:) and the high Respect which *Theodosius* the Great carried to *St. Ambrose*: (Not to speak of *Theodosius* the Younger, *S. Lewis* of *France*, *S. Edward* of *England*, (called the *Confessor*) and



## 38 *The Reformed Bishop.*

St. David of Scotland, with many other Great and Pious Princes : and for the Female Sex, *Placilla* the Empress, and St. *Margaret* of Scotland, are Examples *in-star omnium*; For they cared all in Holy Orders to the Admiration of the World.

And though it be very commendable in any great Person (as being a great Evidence of true Piety in them) to put such Respect upon the *Representatives* of their Great Master; yet I cannot but condemn the ambitious Affectation of it in any Church-man, or a solicitous Desire in any of them, to be preferred to the great Officers of State : For this vanity they did never learn from him who gave them their *Commission*; (if ever they were sent of God,) For, *He was meek and lowly in heart*, and commanded all his Disciples to learn that Document from his Example.

But, if it be objected; how then shall a Church-man vindicate himself from Contempt, seeing it is their Fate to be sometimes palpably dis-respected : The Blessed Gospel is indeed a Bundle of Mysteries and a Complex of innumerable Wonders;

*off. ros*

ders; (viz. *In the Dispensation of the Incarnation*;) That the *Ancient* of Dayes should become an Infant; That he who Thunders in Heaven should cry in a Cradle; That he who hath his Center every where, and Circumference no where, (as *Mercurius Trismegistus* describes a *Deity*;) should be enshrined, for the space of nine Moneths, in the narrow Womb of a Virgin: That he who grasps the World in his Fist, who upholds all things by the Word of his Power, whose boundless Arms are stretched infinitely beyond the vast Expansion of the Poles of Heaven, and who hangs the Earth upon nothing, should be sustained by the feeble Arms of a Woman: all these are incomprehensible Mysteries. And, *In that of the Passion*; That the Lord *Paramount* of the World should become Servant to all; and impoverished, that we might become rich; abased, that we might be exalted; exposed to much Ignominy, that we might be glorified; and to suffer a painful and cursed Death, that we might enjoy a Blessed Immortality: all these are unfathomable Wonders.) Yet this Degenerated Age hath added one Myserie

thereunto, whereof the Apostles themselves never dreamed; That the preaching thereof should render the Sons of Plebeians, Gentlemen in the Vulgar Esteem: and on the contrary, be a Disparagement to those of a more Honourable Descent; as if (forsooth) their Blood (be it never so noble) were attained by the most honourable Employment in the World: whence it comes to pass, That some Gentlemen in *Decimo-Sexto* (whose Nativity is scarce so honest, whose Fortunes are inferiour, and though they be but too insolent, yet are not so impudent to enter the Lists of Competition for Gifts and Parts:) do set themselves forward before such Persons; which they would not have presumed to do; if they had not become of the Clergy: (doing that to the Tribe of *Levi* upon the matter for which the good *Levite* is highly applauded in Scripture; viz. They forget their Father's house, and acknowledge not their most valuable Worldly Concerns; but it wants this Formality, they do it not in the Cause of God.) And these are too much animated to such Insolencies by the Countenance of some  
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Great ones of both Sexes, who (being Strangers to God and themselves) did never yet dream, that true Nobility consists rather in their proper Vertue, than in those empty *Scutcheons* which the Vertue of their Ancestours hath transmitted unto them.

*For Answer*; to return Pride for Pride, Folly for Folly, and Madnes for Madnes, is neither a Christian, nor a generous Method of vindicating one from Contempt: For in effect it amounts to no more than this; that because they are mad with Pride and Folly, therefore we must be like them. But the first Course a Church-man is to take, is, To reflect upon himself, if there be any proper Objects of Contempt within him, For if the *Cause* be taken away, the *Effect* usually ceaseth: and these are, Ignorance, Imprudence, Levity, Scurrility, and a sordid way of Living; but above all, a Scandalous Habit, too much noticed by the World. And such is the unhappiness of Our Church, That the particular Eclipse of one Organical Member thereof, casts a dark Shadow upon the whole Order. As for the Baseness of Descent  
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in some of the Clergy, (though I heartily wish, that, as it is the Foundation of some Monasteries in *Germany*, whereunto None are admitted save Gentlemen of good Families, it were so in our Church, yet) That being no Moral Defect, it merits no such Contempt as any of the former, provided they become the Sons of *their own right arm*, (as the Spanish Proverb hath it) and by sublimated Parts and Piety, the Sons of the *most High*: So the strength of their Intellectuals, and goodness of their Morals, preponderating that first Original Defect, when a good man is tempted to any such Act, his heart will smite him; as we read of that good Emperour *Sigismund*, when he reflected on that of the Prophet, *It was God that made us, and not we our selves*: Yea the Heathen Poet could say,

*At genus & proavos, & quæ non fecimus ipsi.*

*Vix ea nostra voco. —*

The same Poet elsewhere speaking to the same Purpose; hath these Lines,

*Inge-*

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*Ingenua de plebe virum, nec Censuræ in illo  
Nobilitate sua major; sed vita fidesque  
Inculpata fuit.*

But if none of these Natural or Moral Defects can justly be charged on some Church-men, (who shine in their own Orbs like Stars of the First Magnitude) all the Retaliation I would have them make for these undeserved Undervaluings, is, a generous inward Contempt. For, seeing it is yet Controverted among Moralists, whether Honour be in the Giver or Receiver, they have good Reason to conclude, That such despicable Arts will rather rebound a dishonourable *Stigma* upon the Subject, than leave any durable Impression upon the Object.

And all Church-men should carefully avoid the Company of such who have little Civility, and less Christianity; as being unedifying and contagious: For the General Disrespect of the Clergy flows usually from one of the ensuing Principles.

The first is *Atheism*; And it is no Wonder that they hate and despise the  
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Servant, who could never yet find in their Hearts to love and honour the Master. And because the Presence of an holy man (how mean soever he be) doth, as it were, fetter the Devil with Chains in a wicked man, so that he cannot actuate his perverse habits so frankly as before, therefore these *Gadarenes* drive away such Persons from them with Contempt, that they may enjoy their swinish Lusts without Controul.

The second Principle is *Sacrilege*; they who have a vehement Desire to rob God of that poor Pittance which hath fallen beside the Tallons of some rapacious Vultures, (which ravenous *Harpyes* did, with a *Cyclopean* Impiety, fight against God, by robbing the Fountain of all Goodness:) cannot endure to see any secured by Law in the Possession thereof; Therefore are they too prone to put Affronts upon them. But I wish these would consider, that if they snatch a Collop from off God's Altar, a fatal coal may adhere unto it, which will burne up Nest and all. And if they were acquainted with Secular History, they would take example from *Cambyſes*, *Xerxes*, the *Pha-*  
*cians*,

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*icians, Brennus, the Consul Cepio, Marcus Crassus and Heliodorus,* before they be made such Examples: neither should I wish that any in this Age become the detestable Instances of Vice running in a Blood, by tracing the sacrilegious Foot-steps of some ~~other~~ ancestors, who have impropriated no small part of the Patrimony of this Church.

<sup>^</sup>  
of their

The third Principle is, *Want of Civil Education*; they who have travelled beyond Seas, and have noticed that great Respect which the Grandees there put upon the Clergy of the Roman Church; When they return, they cannot Dis-respect their own, unless they have brought home either Atheism or Superstition with them. But, as we read of a *Laplander*, who imagined there had been no better Country than his own; (though it is one of the worst in the World:) So it fares with some Young Heirs of great Families, who come to their Land long before the dawning of their Witt, they look never above them, but converse only with their own Swains that are below them; so that their Breeding cannot chöse to be without some great tincture  
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of the *Plebeian* in it: whence it is, that they vainly imagine, none are shapen to be their Companions, but those only who have an *æquilibrium* of Fortune with themselves; yea (*Narcissus*-like, becoming fond of themselves,) at last they come to think, that every man is bound to stoop to that *Idol* which they adore. Which exactly resembles the old Egyptian Temples, that were curiously garnished without, but the *Deity* that was worshipped within was some vile and despicable *Animal*.

The fourth Principle is that of *Pride*; which is most apparent in some Fantastick Mushrooms of a Night's growth, who (*per fas aut nefas*) have scraped some Fortune to themselves. Now, as King *James* (of Blessed Memory) used to say; that the first War the Scottish young heirs commenced, was against their Mothers; so it may be said of these Singular Successours; They begin their First Quarrel with their Mother, *The Church*: whereby they demonstrate, that they have not God to be their Father, Yea, they think it their Glory to undervalue Church-men, and to contend with them, whereby they  
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hope to become Famous: And lest the Clerk should forget to enroll their Names at the next Head Court, as heretours of such a Parish, they take this boisterous way of Intimation: But their Glory is their Shame, and they render themselves infamous in the Ears of all good men. I deny not, but that the Devil hath thrown a Temptation in the way of these *Doëgs*; For let a Church-man be never so innocent, and do no more but what the Law of Nature allows to all living Creatures, *which is*, to defend themselves the best way they can; they shall be sure to bear the Blame of it, and be taxed as men of Contention: so uncharitable is this Countrey to the Clergy; who are obliged to remember, that the Fortitude which is mainly required of them, *quà tales*, is passive, and not active: and that they ought (like to the good Palm-tree) to grow up in Charity, Humility, and Patience, under the Burthen of Reproach and Contempt. But I would have those whom God permits to be the Scourge of his Church, seriously to consider, That there is a Curse attends all, *who strive with the Priest, and have a complacency*

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*cency in doing so*; which many in this Land have experimented: The very Plebeians being apt to observe; that some, since they began with the Church in a preposterous way, in that day made an end of Thriving in this World, and there is nothing more observable in humane History, than that all they (which was no small number) who had Accession to the barbarous Assassination of *Boniface* the eighth, and Cardinal *Beton*, came to violent ends, though these two were the worst men of their Age: (not to speak of another great Cardinal, *Georg. Martinus* whose murtherers did undergo the same unhappy Fate.) For God reserves the Punishment of wicked Ecclesiasticks to himself; they being, *Noli me tangere* to all the rest of the World; excepting God's *Vicegerent* upon Earth, whose Subjects they are.

The last Principle is, a Compound of *Vanity*, *Fanaticism*, and *Epicurism*; which three naughty ingredients are most usually found mixed in some of the Female Sex; whose way of living hath been a sufficient Demonstration, that they are void of the Life of Religion: yet they  
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endeavour to shrowd all their Impieties under the Title of *Catharism*, much like to the ancient *Gnosticks*, who, pretending to Eminency of Knowledge, did palliate, under that name, the most abominable Villanies in the World. Now seeing the *Prora* and *Puppis* of the Religion of these Persons consists in an Antipathy against the present Constitution of this Church, it must needs have such an Ascendant upon them, that they cannot choose but Hate (and consequently Undervalue) all that bear Office therein. But the main Reason of that Contempt is *Luxury*; For their carnal Brains are so overclouded with the fuliginous vapours of Sensuality, that they cannot put a right Estimate upon a Spiritual Office.

But I am confident, there is no Conscientious Minister of the Gospel who is not ready to render Good for Evil to all such Despisers, by pitying them, and praying earnestly for a dissipation of that Cloud of wrath which is hanging over their heads, like a hovering Meteor; and ready to fall upon them: any Indignity which is done to a Church-man, the Son of God looking upon it as done to himself;

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self; and because he is wounded through their sides, he will not fail to avenge his own Interest. That dreadful Sentence of the Gospel may awaken the securest amongst them all, (if they had Grace to lay it to heart) *They who despise you despise me, and they who despise me despise him that sent me*: It being a fearful thing to fall into the hands of the 'Living God; *For our God is a consuming Fire.*

I am not ignorant that this is a prolix Digression; but the Interest of the Gospel induced me to enter upon it. For it ought to be Lamented with tears of blood, That there is no Civil Nation under Heaven which conferrs so little Respect on their Church-men as ours doth; and that but of late too. Sure I am, the ancient Pagan *Druides* were (almost infinitely) more Honoured in this Land, than the present Ministers of the Gospel are. I pray God it be not a sad Prognostick of the extinction of the Gospel among us; and it is God alone that can disappoint our Fears.

We come now to answer the Second Scruple against that Method of Charity proposed in the Entry of this Article.

Let

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Let not any of that Sacred Order say, If we do thus, what shall become of our Wives and Children when we are gone; seeing it is not now the custom of Nourishing the Relicts and Orphans of the Clergy, out of the Churches *Intrado?* This is easily answered. For, without all Peradventure, a good and holy Education is a rich Patrimony; as *Gregorie Nazianz.* tells of his Sister *Gorgonia*, ( who was also Daughter to an humble and Self-denying Bishop, That she bequeathed great Riches to her Children, in leaving them such an excellent Pattern as her self, and a desire to follow her Example. Yea more than so, seeing the best way to gather is, thus to scatter, these Charitable Husbands and Parents may confidently leave their Widows and Fatherless Children with God: For the Heavenly Compost of the Divine Blessing will not fail to enrich their poor and small possessions. It was a remarkable Story, concerning a Charitable Minister ( whose *Sirname* was *Crow* ) who had many Children, and very little of a yearly *Income* to bequeath to them; when he was a dying, yet confidently cry'd out, *The Great God who*

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hears the young Ravens when they cry, will not suffer these young Crows to starve for hunger. And it was observed, that God provided very well for them all. *Christum Debitorem habere*, (sayeth *Gregorie Nazianz.*) *plus est quàm omnia possidere.* It was also a golden Sentence, worthy of that Golden Mouth which uttered it; *Eleemosyna est Ars omnium artium quaestuosissima*: to which that Dutch Proverb is consonant, *Theft never enricheth, Alms never impoverish, and Prayer hinders no work*: and when the hand of Violence seiseth on a charitable man's Estate; he may say with him in *Seneca*, I have at least that still which I have given away.

And lest it should be objected; that this Method of gratifying this Iron Age, is singular and unpracticable: I must tell them, in the end, That many in the Primitive Church have gone a greater length in Self-denyal: For *S. Cyprian* was no sooner converted to the Christian Faith, but he instantly abandoned a very plentiful Patrimony to the Use of the Poor. So did *S. Paulinus* afterwards Bishop of *Nola*, And so soon as *Epiphanius*, and divers others undertook that

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Eminent Employment, they immediately expended all for the behoofe of the indigent Members of that mystical and glorious head, from which 'Exhaustible Fountain every good Gift is derived.

I have been the more prolix on this Particular; *First*, Because I would have Bishops carefully to avoid the Application to themselves of that Satyrical Character given by one, of a *Puritan*, *That he is such an Enemy to Merit, and so afraid of Pharisaical Ostentation, that in a seeming Comp'ance with our Saviour's Precept in the matter of Charity, Not to let the left hand know what the right Hand doth, he lets none in Heaven or in Earth know it.* And next, Because People are generally apt to look upon Charity, as the most infallible Demonstration of the Sincerity of the Faith and Piety of Church-men; all being naturally prone to homologate that of *S. Augustine*; *Quanta est Charitas! quæ si desit, frustra habentur cætera; si adsit, habentur omnia.* And *Clemens Alex.* gives it as the best Motto of an Ecclesiastick, *Terram calcare didici, non Adorare.* And if this Self-denyal were universally practised by Church-men,

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there should be no place found for that Complaint of *Boniface of Mentz*, (usually termed the *Apostle of Germany*) *Ecclesia Antiqua ligneos habuit calices, sed aureos Episcopos: At Hodierna calices aureos, sed ligneos Episcopos.* Neither would any sober Person take Occasion from any Donation made to the Church, to say, *Hodie venenum infusum est Ecclesiæ: or, Ecclesia peperit divitias, & Filia devoravit Matrem;* Yea there should not have been any need of that eloquent Sermon of *S. Chrysostom*, preached against those who envyed the Wealth of the Clergy.

*Vid. Can. Apost. 58.*

*Item Concil. Turonens. 1. Can. 1, & 2. Concil. Toletan. 3. Can. 7, & 19. Concil. Antisiodorens. Can. 38. Concil. Cabilonens. Can. 3. Concil. Toletan. 11. Can. 2. & 5. Concil. Bracarenf. 3. Can. 4. Concil. Turonens. 2. Can. 9. Concil. Gener. 6. Can. 33. (ubi legimus, quod non Genus, sed Mores attendendi sunt ad Manus-Impetitionem.) Et Can. 50, & 51. istius Concilii. Concil. Carthaginens. 4. Can. 15. Cujus hæc sunt formalia verba; Ut Episcopus vilem supellectilem*



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*lectilem, & mensam ac victum pauperem habeat ; Et dignitatis suæ authoritatem Fide, ac vitæ meritis quærat. Et Can. 95 ejusdem Concilii. Concil. Agathens. Can. 3, & 4. Concil. Vassens. Can. 2. Concil. Aurelianens. 4. Can. 14. Concil. Turonens. 2. Can. 18. Concil. Parisiens. Can. 1. Concil. Aurelianens. 5. Can. 10, & 11. Concil. Hispanens. 2. Can. 10. (as for Monasteries; There is scarce any ancient Council, whether General or Provincial, but speaks of them.) But all the Qualifications of St. Paul's Bishop, are expressed at length in the first Canon of the fourth Council of Carthage: To which I remit the ingenious Reader.*

*Vid. Chrysost. Homil. 65. in Gen. 47.*

*Vid. August. Ad. Bonifac. Comitem, Epist. 50. Si autem privatim possidemus quod nobis sufficiat, non illa nostra sunt, sed pauperum, quorum Procuracionem quodammodo gerimus, non Proprietatem nobis damnabili Usurpatione vindicamus. Et Serm. 2. Cap. De Vita Clericorum. Unum filium habes; putes Christum alterum: duos habes; putes Christum tertium: decem filios habes; Christum*



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*stum undecimum facias, & suscipio: Hieronym. Ad Nepotian. Habens victum, & amicum, his contentus ero; Et nudam crucem nudus sequar. Comment in Galat. cap. 6. Qui clementiam non habet, nec indutus est viscera misericordiae & Lacrymarum, quamvis spiritualis sit, non adimplebit Legem Christi: Ambros. lib. de Offic. 1. cap. 30. Non satis est bene velle, sed etiam bene facere: Non quid dixeris, sed quid feceris, &c. Lib. 2. Offic. cap. 21. Gregor. 1. Lib. 5. Epist. 29. De Episcopo Mariniano. Largam manum habeat, necessitatem patientibus concurrat, alienam inopiam suam credat; quia si hæc non habeat, Vacuum Episcopi nomen tenet: and in his Epistle to the Emperour Mauricius, he holds forth at length the great Advantages of a Monastical Life; though I cannot approve that Sentiment of his, Plerique sunt, qui nisi omnia reliquerint, salvari apud Deum nullatenus possunt.*

*Anselm. lib. 13. cap. 28. Pasce fame morientem; quisquis enim pascendo hominem servare poterat, si non pavisti, occidisti: Vid. totam Chrysost. Hom. in. cap. 6 Epist. ad Hebr. Greg. 1. Lib. 12. Epist. 6. Et Tertul. De Jejunio. (though at that time he was Montanizing.) Vid. omnes libros Prosp.*

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Prosp. de Vita Contemplat. Et Hieron.  
Panegyric. in vitam solitariam. Idem Epist.  
2. Isidor. Pelus. Epist. ad Palladium Dia-  
conum. & Bern. Declam. in illud Evang.  
Reliq. omnia &c.

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### Article III.

Jer. 23. 21. Job. 10. 1. Act. 19. 13.  
14, 15, 16. 1 Tim. 3. 6. Heb. 5. 4.  
3. Job. 9.

**I**T were to be wished, That none set themselves forward to leap into a vacant Chair, and to ascend with too much Precipitation that *Summum Sacerdotii fastigium*, before others much more modest, and more worthy. It was the regret of Gregory Nazianz. That some in his time were *Αυθήμερον ἄγιοι καὶ θεολόγοι*, they Commenced Divines and Bishops in one Day, who yet understood nothing before; nor brought any thing to the Order, but only, a good Will to be there. Whence he fitly compares such Mushrooms to the Dragon's teeth sown by *Cadmus* (as the Fable hath it) which immediately sprung

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sprung up Giants out of the Earth, armed *Cap-a-pe*, perfect men, and perfect Warriors in one day. But this is the excentrick Motion of rash and ignorant young heads, and ambitious Hereticks. For the most eminent Pillars of the Primitive Church (such as *S. Cyprian. Gr. Naz. Ambrose, Augustine, Nectarius, Chrysostom, Synesius*, and many others) from a Principle of Humility, and a serious Consideration of the weightiness of that Charge, declined the same with all Vehemency imaginable, till by the Civil and Ecclesiastical Authority, and the Inspiration of the Almighty, and great Mortifications, they were at last inclined thereunto. By which Shieness they verified that Observation of *Sulpitius Severus*, (speaking of the ninth *Persecution*;) *Men in those dayes (saith he) much more greedily sought Martyrdom in the Cause of Christ, than for Bishopricks, or other Preferments in the Church.*

*Vid. Can. Apost. 30. & 31.*

*Item, Concil. Gener. 1. Can. 2. Concil. Carthaginens. 4. Can. 1. Concil. Antioch. Can. 17. Concil. Toletan. 1. Can. 10. Concil. Avernens. Can.*

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*Can. 2. & 6. Concil. Parisiens. Can. 3. Concil. Aurelianens. 5. Can. 9. Concil. Matisconens. 2. Can. 11, & 13. Concil. Toletan. 4. Can. 18, 20, 21, & 24. Concil. Agathens. Can. 6. Concil. Gen. 6. Can. 35, & 86. Concil. Toletan. 8. Can. 8. & ad finem; Solus ergo accedat ad sacra Dei Myſteria tractanda, quem Morum innocentia, & Literarum ſplendor reddunt illuſtrem. Concil. Toletan. 3. Can. 1. Nullus deinceps ad promerendos Honores Eccleſiaſticos contra Canonum Statuta aſpiret indignus. &c.*

*Vid. Auguſt. Tract. 45. ad cap. 10. Joan. Quid eſt ſua quærentes, non Chriſtum gratis diligentes, non Deum propter Deum quærentes? &c. Hieronym. Comment. in eum locum Titi, Nemo te contemnat. Qualis enim ædificatio erit Discipuli, ſi ſe intelligat Magiſtro eſſe majorem? quia vehementer Eccleſiam Chriſti deſtruit, meliores Laicos eſſe quàm Clericos: Leonis 1. Epift. 22. Sin in Laicis vix tolerabilis videtur Inſcitiæ; quanto magis in iis qui præſunt, nec excuſatione digna eſt, nec venia, Vid. etiam Origin. Hom. 6. ad cap. 8. Levit. & Hom. 4. in lib. Judic. Vid. Panegyric. of Greg. Nazianz. upon S. Baſil (the Expreſſions whereof, which moſtly concern this Particular*

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particular, we have already cited in the Article;) and what he sayeth on S. Basil he almost repeats in that great *Encomiastick* upon *Athanasius*: and further adds; *Et priusquam pergentur, purgant; heri Sacrilegi, hodie Sacerdotes; heri sacrorum expertes, hodie in sacris Duces; veteres in malitia, ac novi in Pietate: quorum mores haud quaquam Gradum indicant, sed Gradus mores. &c.* And *Leo magnus*, *Epist.* 91. speaks to the same purpose; *Cum valde iniquum sit, & absurdum, ut imperiti Magistris, novi antiquis, & rudes praferantur emeritis: nam inordinata erunt omnia, si fictilia aureis, & lignea praferantur argenteis. &c.* Likewise *Greg. the Great*, did frequently wish, (as is evident from his excellent Treatise, *De Cura pastorali*;) That Church-Offices were bestowed on those alone who did not ambitiously sue for them, but fled from all Promotion, and yet had deserved well of the Church, by honest Principles, and an holy Life and a diuturnal Proof of the excellency of their Knowledge and Prudence; It being (saith he) in this Divine Art, as it is in all other Sciences and Trades,

*viz.*



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viz. no small Disgrace thereunto, to promote any to be Masters in that Profession, who are nothing else but Bunglers and Smatterers: For which he cites the usual Saying of Gregorie Nazianz. *Nemo per legem Nauticam admittitur ad gubernacula navis, nisi prius diu sederit ad remos. &c.* And what Theodosius the Great was wont to say of his two Sons *Arcadius* and *Honorius*, is applyed by this great Bishop to all ignorant Clergy-men, *Conducibilis est, ut vitam privatam agant, quàm doctrina nulla, cum periculo, aliis imperarent.* The serious Consideration of which sad Truth, was the great Prompter of *Charlemain*, to prefer only those in the Church who were good Proficients in Knowledge and Vertue; and to reject all lazy Drones from those rich Hyves: the frequent Reflection on that no less prudent, than conscionable Practice, gave occasion to that excellent Masculine *Queen, Elizabeth of England*, to keep alwayes beside her, an exact List of the worthiest men in the Universities, and that in order to Church-Promotions.



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### *Article IV.*

*Mat.* 21. 12, 13. *Joh.* 2. 16. & 10. 1.  
*Act.* 8. 10. 2 *Tim.* 4. 3. *Tit.* 1. 10, 11.  
2 *Pet.* 2. 14, 15.

**M**UCH less should they be preferred to that Sacred Function who are *rei ambitus*, and have endeavoured by indirect means to purchase that Degree unto themselves: These by the ancient Canons being declared *Inhabiles* for ever to officiate at the Altar. As also they who had been publick Penitents; lest the Umbrage of their former Scandals should stain the pure white of the *Ephod*. But to obviate the Inconveniences mentioned in the foregoing *Proposal*, and this in hand; It were most desireable, that this ensuing Method should be observed, for Election of Bishops to vacant Places; (there being first a most humble Address made by the Clergy of the Nation to our Gracious Sovereign, graciously to permit the same; and the Favour supposed to be granted :) viz. That immediately after the Vacancy, the *Primate* should warn (by his Letters)

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ters) the *Chapter* of that Diocese to convene themselves: and they being assembled, to call the whole Synod together unto a certain day, appointed for Fasting and Humiliation; at which some of the most grave and learned of the Ministers, appointed by the *Chapter*, should Preach, in order to the Conscientious Choice of a Person fit for that Eminent Employment. And that after Fasting and Prayer in the Cathedral Church, a List be made of a certain number of the most Pious, Learned, Prudent, and Grave Persons, by the common Suffrages of all the Ministers of the Diocesan Synod: and that some discreet Persons among them be commissioned to carry the said List to Court, and humbly to present the same to his Majesty; and (with all due Submission) to entreat his gracious Majesty to present, out of that number, one to the vacant Chair: They sufficiently knowing them all to be *Pares Negotio*, and thoroughly acquainted with the State of the Diocese, and with all the Tempers of the Clergy, and considerable Laicks who live within that Precinct.

I shall

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I shall not mention the Observation of *Spondannus* upon the Enterview of *Francis* the First (one of the French Kings) with Pope *Leo* the tenth, at *Bononia*; (the renowned Historian *I. A. Thuanus*, having made the same Observe in the first Book of his admirable History.) Neither shall we reflect on the most Christian Deportment of *Valentinian*, the first in reference to the *Postulation* of *St. Ambrose*: Nor what is decree'd by *Charlemain*, and *Lewis* the Godly; *Lib. 1. Capitular. cap. 84.* Least of all on the pious Act of *Lewis* the ninth, (deservedly termed *St. Lewis*) his burning with Indignation that pretended Privilege of Nomination, granted by the Pope, saying that the Election of Bishops belonged only to God and his Church. It being a trite Axiom of the *Canon-Law*, *Petitio plebis, Electio Cleri, & Consensus Principis.* (vid. *Leonis 1. Epist. 85.*) But sure I am, If his gracious Majesty (who is a Lover and Protector of this Church *ex traduce*, it being one of his Royal Epithets to be the *Defender of the Apostolick Faith*, and Government, which that glorious Martyr, King *Charles* the first, sealed with

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with his most precious blood) were well informed, that this way of Election was the Apostolick Method, who in the first Vacancy of that Sacred Colledge of Apostles, did fill it in this manner; (as we read in the first Chapter of the *Acts of the Apostles*;) and that it was the most Ordinary Custom of the Primitive Church to do so; and of our own also, not many years ago; I am fully perswaded, that our Gracious Sovereign (whom God bless with a long and prosperous Reign over us) who hath also manifested such transcendent Goodness towards this Church, would be pleased graciously to Condescend to the humble Address of his obedient Subjects and Servants: whereby the mouths of the Adversaries of our Church may be stopped, and these Reproaches which are cast upon the Office, wiped off; as, That Bishops are only the Creatures of Courtiers, or of some Leading Church-men, introduced by Motives best known to themselves; and that they are yet but *Presbyters*, as having no Call from the Church, but only invested with a little more Secular Power than they formerly enjoyed; and that the said Of-

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fice amongst us is nothing but a Politick Design, contrived rather to serve Secular ends, than the Evangelical and Ecclesiastical Interests ; And, in fine, That the Prayers of the *Chapter* in their Elections, are but a Mocking of God, in seeking Grace to direct them in the Choice of a fit Person for the vacant Place, whilst (being predetermined by a *Conge-d'elire* from Court ) they make indeed no Election at all.

*Vid. Concil. Arelatens. 2. Can. 35. Concil. Avernens. Can. 2. Concil. Aurelianens. 5. Can. 3. Concil. Toletan. 4. Can. 18. Synod. Antiochen. Can. 23. Concil. Aurelianens. 2. Can. 7. Concil. Aurelianens. 3. Can. 2. Concil. Avernens. Can. 2. Concil. Aurelianens. 5. Can. 3, & 4. Concil. Toletan. 4. Can. 18. Concil. Parisiens. Can. 6. Nullus Civibus invitis Ordinetur Episcopus, nisi quem Populi & Clericorum Electio plenissimâ quaesierit voluntate, &c. Et Concil. Cabilonens. Can. 10. Si quis Episcopus, de quacunque Civitate, fuerit defunctus, non ab alio, nisi à Comprovincialibus, Clero, & civibus suis, alterius habeatur Electio; sin autem, hujus Ordinatio irrita habeatur.*

*Vid.*



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*Vid. Ambros. Lib. 2. Offic. cap. 24. Bonis artibus, & sincero proposito nitendum ad Honorem arbitror, & maximè Ecclesiasticum: ut neque resupina arrogantia, vel remissa negligentia sit, neque turpis affectatio, & indecora ambitio: ad omnia abundat animi directæ simplicitas, satisque seipsa commendat: Greg. 1. Lib. 9. ex Registro. Epist. 50. ad Ethericum Episcopum Galliæ, ita satur; Nihil in dandis Ecclesiasticis Ordinibus auri sæva fames inveniat, nil blandimenta surripiant, nil gratia conferat: Honoris præmium vitæ sit provectus, sapientiæ incrementum, modestia morum: ut obtinente hujusmodi observantiâ, & indignus, qui præmiis querit ascendere, judicetur; & dignus, cui bonum testimonium actio perhibet, honoretur. Vid. ejusdem Greg. Hom. 4, 13, & 14. in Evang. (in qua postrema scitè describit Mercenarium) Vid. etiam Hieronymi Comment. in Tit. ad ea verba, Constituas per civitates Presbyteros.*



*A Brief Historical Account of  
the Form of Electing Bishops  
in the Primitive Church.*

**T**HAT the Method of Election expressed in the Article, was observed in *Ecclesia primo-primitiva*, (as *Gratian* somewhere speaks;) That is, in the First Three Centuries, may appear from the subsequent Historical Instances.

*Clemens Rom.* the First of the Christian Fathers next the Apostles, in his excellent *Epistle to the Corinthians*, gives a full Account of that Method of Election, which was practised in the Infancy of the Christian Church, and is absolutely consonant to that we wished for in the last Article. But, for brevity's sake, we remit the ingenuous Reader to the 101 pag. of that Epistle. Yet, for all our haste, I must make a little stop, and Congratulate (with all Lovers of Antiquity) the Restitution of the only genuine Treatise of that Apostolick man, unto the present Church; this notable Epistle, so full of  
Pri-

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Primitive Simplicity, Candour, and Zeal; having (like the River *Alpheus*) run under ground, for so many Centuries of years: But in this last Age, that Fountain *Arethusa* hath appeared to the Publick view of the World.

The next Instance is in the 39th Chapter of *Tertullian* his *Apologetick*, where he speaks to this purpose; *Præsident probati quique Seniores, honorem istum, non Pretio, sed Testimonio adepti &c.*

The next in the *Series* of time, is the Famous *Origen*, in *Hom.* 6. in *Levit.* who there speaks to the same purpose. Yet it cannot be denied, but that *Sixtus Senensis*, *Præfat. in Bibliothec.* averrs the said *Commentary* to be fallly ascribed to *Origen*; as also, that on *Job*; and he pretends solid Reasons for his Assertion.

*S. Cyprian* is so copious in this matter, and his mind so well known therein, unto all that have read his *Works*, that we need not consume any Paper in citing that zealous Father. I shall therefore remit the Reader to his 68th Epistle throughout; and the 52d; wherein he tells us, That his *fidus Achates*, *Cornelius* Bishop of Rome, was chosen *Clericorum pene omnium testi-*

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*monio.* This amicable Couple may put us in mind of those friendly Pairs Celebrated by the Antients; viz. *Damon* and *Pythias*, *Pylades* and *Orestes*, *Achilles* and *Patroclus*; if all our Bishops were so affectionate, no *Rebeckah* could perswade them to steal the Birthright, by supplanting an elder Brother.

And that the Patriarch of *Alexandria* (who was next to *Rome*, till *Constantinople* (*quoniam erat nova Roma*) shuffled him by) was chosen by the Presbyters there; and that from among themselves; even from the dayes of *S. Mark*, is evident from *Eusebius*, *Hierom*, *Theodoret*, and *Eutychius*.

To this Purpose *Athanasius* in his *Second Apology* introduceth *P. Julius* the first, Complaining of the irregular Promotion of *Gregorie* the *Cappadocian*, by the *Arrians*, unto the See of *Alexandria*; *Si enim post Synodum in Culpa deprekensus fuisset Athanasius, non tamen oportuit Creationem novi Episcopi, ita illegaliter, & prater Canonem Ecclesiasticum fieri: sed in ipsa Ecclesia, & ex ipso sacerdotali Ordine, atque ex ipso Clero ejus Provinciae, Episcopos constitui; & nequaquam ex illis qui nunc Apostolorum Canones violent.*

To

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To the same Purpose also Gregorie Nazianz. (*in Oratione, Quando assumptus est in consort. Pat.*) *Nam etsi Paternis laboribus succedere, dulce est, ac noto ac familiari gregi præesse, jucundius est, quàm externo & alieno; addam etiam, Deo carius, (nisi me fallit, & mentem eripit consuetudo:) non tamen conducibilis est, nec tutius, quàm ut volentibus præsent volentes; quandoquidem neminem vi duci vult Lex nostra; nec coactè, sed sponte gubernari.*

Ambrose, *Com. in Epist. ad Ephes. cap. 4.* (if it be his) sayeth; *Antiqua consuetudo fuit, ut antiquissimo Presbytero, antiquissimus succederet in Episcopatum.*

There be many Epistles of S. Leo, to this Purpose, which are adopted by the Canon Law. *Vid. Epist. 88. (habetur Dist. 63.) Epist. 93. (habetur etiam Dist. 63.) Epist. 95. (habetur Dist. 62.)* where he speaks thus; *Nulla ratio sinit, ut inter Episcopos habeantur, qui nec à Clericis sunt Electi, nec à Plebibus expetiti.* And *Epist. 90.* he requires these things as necessary to the Ordination of a Bishop; *viz; Subscriptio Clericorum, Honoratorum Testimonium, Ordinis Consensus & Plebis:* And

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in the same Epistle, speaking of the Choice of a Bishop, he sayeth it was done, *Subsribentibus, plus minus, septuaginta Presbyteris*; Therefore it is observed, That all the Clergy concurred to the Choice of the Bishop of Rome himself, (except what was done in that time called the *infelix Seculum*, which turned all good Order topsy-turvy in the Church.) till the Rise of Gregorie the seventh, in whose time Popery began to culminate in the Cuspe of the Tenth House; thence Casaubon calls it *Hæresin Hildebrandinam*. That it was so, before the time of Hildebrand, is evident from the Gloss upon the Canon-Law, which from the Decree of P. Honorius the third, Concludes, *Non posse eligi Prælatum ex aliena Diœcesi, sed illum postulandum; & prævalere electionem personæ de proprio Clero, electioni factæ de alio, etiamsi illa facta sit à minore parte electorum*. And in the Theodosian Code, (L. 33. De Episcop. & Cler.) we find an Imperial Constitution of Arcadius and Honorius, Corroborating that Ecclesiastical Law; *ne, viz. in Ecclesiis, alii quàm Originarii Locorum ordinentur*. For it was *ob inopiam Clericorum Catholicorum*, that Nestarius

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*rius* a Laick was chosen ; and *Ambrose* designed, somewhat miraculously. As for *Tarasius* and *Photius* it was long before other Bishops gave them the *Right Hand of Fellowship*.

But whoſo deſires more ample Satisfaction in this matter , let them read *M. Anton. De Dom. Repub. Ecclef. l. 3. c. 3.* where he proves at great length from Councils, Fathers, and Church-Hiſtory, that the regular Election of Biſhops did pertain to the Clergy *Sedis vacantis* ; and that many Ages after the Famous Council of *Nice*.

Sure I am, if that Method had been constantly obſerved ; ſome, who are now ſituated in the *Zenith* of the Church, ſhould have ſtill remained but few Removes from the *Nadir* thereof, as *Henry* the third of *France* ſaid to ſome Biſhops of his own Nomination, who preſſed him to permit the Election to run in the ancient Channel, That if it had alwayes done ſo, they ſhould never have been Biſhops.

*Article*



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### *Article V.*

*Jer.* 23. 11. *Zeph.* 3. 4. *1 Tim.* 3. 2, 4.  
& 4. 7. & 6. 20. *2 Tim.* 2. 16. *Tit.* 2.  
1, 2, 3.

**W**HEN the Prelate of this Church is regularly Elected and Consecrated, let him manifest the Sacredness of his Order, rather by the Gravity of his Deportment, and Spirituality of his Discourse, tending alwayes to the edification of the Hearers, than merely by his Canonical Garb : Though it was alwayes my Judgment, that it is most consonant to Reason and good Order, that the Clergy be differenced by their Habit from the Laicks ; For that *Sacerdos Habitns* (according to the *African* Dialect of *Tertullian*, in his obscure Treatise *De Pallio*) imports no less. And if they go abroad without that Discrimination, they should not enjoy the Privileges which the Civil Law hath granted in their favours : (as was well discerned by that Learned, Devout, and Resolute Prelate, Archbishop

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Bishop *Lawd*: ) that he may verifie of of his Function what *Minutius Fælix* said of Christians in general; *Non habitu Sapientiam præferimus, sed mente; Non magna eloquimur, sed vivimus*: And may give no occasion to any to apply that of St. *Hilary* to himself, *Sanctiores sunt aures Plebis, quàm corda Sacerdotum*; Not to mention that more Celebrated Sentence, *Surgunt indocti & rapiunt Cælum, &c.* That which the Traveller *Sands* sayes of the *Mufti* at *Constantinople*, ought to be the Commendation of all Church-men, *Grave were his Looks, and grave was his Deportment.*

I deny not but Urbanity ( if seasonable ) is tolerable in a *Church-man*; *There is a time to laugh, saith Solomon*; and they who have a solid Interest in *Holy Jesus*, have the greatest reason in the world to be merry. The Morosity of an *Aristarchus*, and Soureness of a *Dio-genes*, are not only unpleasant to Company, but also Scandalous to Religion; as if it behoved all real Christians to be sick of *Bellerophon's* Disease, ( which was A furious Sadness; ) On which account, some Brain-sick Hereticks in this Land have

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have brought up a Reproach upon the most Rational and Excellent Religion in the World. St. *Cyprian* had a most com-  
plaisant Conversation with his Presby-  
ters, ( as is Recorded by *Pontius Dia-*  
*conus* in the History of his Life : ) and  
*Martin* of *Towrs* had his own Jest, as  
*Sulpitius Severus* reports of him ; and  
St. *Ambrose* had his witty Repartees, as  
is testified by St. *Augustine* ; yet they  
were accounted the gravest men of their  
Time.

But as for Scurrility, and a trade of  
Buffoonery or Drollery, and the least  
shadow of Obscenity, with all trifling  
Discourses, Church-men should hate them  
all *Cane & Anque pejus* ; remembring  
that old Maxim, *Nugæ, nugæ in quolibet*  
*ore ; At in ore Sacerdotis, Blasphemæ :*  
It being Noted as a great Crime in Pope  
*Julius* the third, ( by that great Histo-  
rian *Thuanus* ) that he was, *ad Scurri-*  
*litatem usque festivus*. And if before Ple-  
beians they lose the least of their Gra-  
vity, they may resolve upon it, to lose  
infallibly so much of the intrinsick Au-  
thority of their Office.

*Vid.*

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*Vid. Concil. Carthaginens. 4. Can. 45. Concil. Matisconens. 1. Can. 3. & 4. Concil. Bracarenf. 1. Can. 30. Bracarenf. 3. Can. 2, & 3. Synod. Quini-Sext. Can. 27. ( where we have these words ) Clericus vestem sibi convenientem induat, tam in urbe quàm in via. Concil. Agathens. Can. 28. Concil. Carthaginens. 3. Can. 3. Carthaginens. 4. Can. 60. ( where we find these words ) Clericum scurrilem, & verbis turpibus joculariorem, ab Officio retrahendum. Vid. etiam Can. 61, & 62. ejusdem Concilii.*

*Vid. Clement. Alex. Pædagog. circiter finem. Et Lib. 3. Strom. circa initium. Tertull. Lib. de Pudicitia: Chrysostom. Lib. 3. De Sacerdotio: Prosp. de Vita Contemplativa. Lib. 1. Greg. 1. Cura Past. part. 1. Bernard. Lib. 1. De Considerat.*

*Article*

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### *Article VI.*

*Isa.* 56. 10. *Act.* 6. 4. & 20. 20, 31.  
*1 Cor.* 9. 16, 17. *2 Tim.* 4. 3.

**L**ET this Prelate be frequent in preaching the Blessed Gospel; not neglecting that Duty every Lord's Day, whether at home or abroad, if he be in health. (Which was expressly ordained by the 19. *Canon Synod. Quini-sex.* and 20 *Can.* of the fourth Council of *Carthage*;) That he may not only avoid the Sarcasm of that Buffoon, who said, *He would hide himself in the Pulpit, where the lazy Bishop would not find him for a Year and Day*; But also by his Practice may demonstrate to the World, that his Heart joyns Issue with *St. Augustin's* Wish, *That when Christ comes again to Judge the World, he may find him either praying or Preaching.* Which last behoved to be the Practice of Bishops in some Parts of the World; unless either they, or the People belonging to their Cathedral, were deprived of Preaching on the Lords Day: For in the Churches of *Africa* no Presbyter was permitted

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mitted to preach in Presence of the Bishop, till the time of *Valerius*, St. *Augustine's* immediate Predecessour in the See of *Hippo*: Who (as *Possidius* in the Life of *Augustine* reports) being a Greek, and by reason of his little Skill in the Latin Tongue, unable to Preach to the Edification of the People, (*Hippo* being a Roman Colonie) admitted S. *Augustine* (whom he had lately ordained *Presbyter*) to preach before him: which was ill represented by some Bishops, yet became a Precedent at last to other Churches.

But there is another Exception (besides that of bodily Infirmitie) which may sufficiently warrant the Conscience of a Bishop to forbear Preaching, *pro hic & nunc*; and that is; a desire to experiment the Gift of another within his Jurisdiction; (whether a *Candidate*, or one already in Orders) for seeing he is, *Virtute Officii, Pastor pastorum*; that Inspection must needs be a special part of the Episcopal Function.

*Vid. Concil. Aurelianens. I. Can. 13. Cujus hæc sunt formalia verba; Quod Episcopus, si infirmitate non fuerit impeditus, Ecclesiæ cui proximus fuerit, Die Domini-*



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*co deesse non debet. Et Can. 2. Concil. Toletan. II.* Where an unpreaching Bishop is fitly termed *Præco mutus*. But because the Elegancy of the Style and Matter, would invite any to read that Canon, I shall therefore give the ingenuous Reader an account of it. *Quantum quis præcelsi culminis obtinet locum, tantum necesse est præcedat ceteros gratiâ meritorum, ut in eo qui præsidet singulis, singulariter ornetur eminentiâ Sanctitatis; habens semper & in ore gladium veritatis, & in opere efficaciam luminis: ut, juxta Paulum, potens sit exhortari in doctrina sana, & contradicentes revincere.* Nos proinde nostri Ordinis gradum, vel suscepti Regiminis modum magnopere cogitare debemus, ut qui officium Prædicationis suscepimus, nullis curis à divina Lectione privemur; Nam quorundam mentes Pontificum ita corporis otio à Lectionis gratia secluduntur, ut quid doctrinæ gregibus subditis exhibeat, non inveniat *Præco mutus*. *Insistendum ergo semper erit Majoribus, ut quos sub Regiminis cura tuerentur, fame Verbi Dei perire non sinant.*

*Speak of* The Ninteenth Canon of the sixth General Council speaks almost to the same Purpose; and adds something more;  
That

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*That in the Exposition of Scripture, they ought to follow the Interpretation of the Primitive Fathers, and Doctors of the Church; and not presume to deliver to their Auditors, Quicquid in buccam venerit. And for that end, recommends unto them the accurate Study of these Ancient Luminaries of the Church. Which useful Speculation is too much neglected in this Age; To which, that of the Egyptian Priest to the Grecian Philosopher, may be applied; Ye have neither knowledge of Antiquity, nor Antiquity of Knowledge.*

*Vid. Augustin. contra Faustum Manich. Lib. 32. cap. 10. At vero qui Electus ab Ecclesia ministerium Evangelizandi rennerit, ab Ecclesia ipsa merito contemnitur: Qui enim & sibi prodest & Ecclesiæ, bene intelligitur utroque pede calceatus. Vid. etiam Lib. 19. De Civit. Dei, cap. 19. Chrysostom. Lib. 2. De Sacerdot. Hieronym. ad Nepotian. & Greg. 1. Part. 1. De Cura Pastor.*

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### *Article VII.*

*Prov.* 27. 23. *Act.* 15. 36, 41. & 20.

28. *Act.* 8. 14, 15, 17. *Heb.* 6. 2.

**N**Ext, Let this Shepherd of Pastors be careful to visit his Diocess once every year, in Conformity to the Antient Canons ; unless it be of a very great Dimension, and the Churches therein so numerous, that the Difficulty is insuperable : But what is wanting the one year, should be supplied in the beginning of the next ; that by such accurate Visitations he may find opportunity to Water what God hath Planted, and to thrust those out of the Vineyard, whom the Great Master never sent to work there : ( they being hurried thereinto by their own insufficient forwardness, Simoniackal Pactions, and other unconscionable Principles ; and whose after-Practices are found too sutable thereunto. ) And let him exactly take notice, when he comes upon the place, if the Minister and People,

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ple perform reciprocal Duties, and afford mutual Encouragements one to another. But, seeing all these Particulars are fully expressed in the Books for Visitations, I shall add no more but this General; That he is bound to take inspection, If the Incumbent use a conscionable Endeavour to perform all Personal, Relational, and Functional Duties; Which if he be found to do, let him have his due Encouragement: For, *Virtus laudata crescit, &c. & laudando præcipimus.* But if any be apprehended to be very defective in their Intellectuals, or Morals, or in any of the elicit, or imperat Acts of those Faculties, so that Charity it self cannot be so blind, but may perceive, that they throw down more with the one hand, than they build with the other; Let these be Censured according to their Demerits. For (as a Skilful Physician) our Prelate is obliged to purge the Mystical Body, of its most noxious Humours, by applying seasonable *Catharticks*, and a Dose too that is proportionable to the Distemper; and (as a good Surgeon) speedily to cut off these Organical Members, which are already sphacelated, lest that Gangrene invade the whole Body.

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*Ense recidendum, ne pars sincera trahatur,*  
(faith the Poet. )

Which if he do not, he must resolve to be accountable to the most impartial Tribunal imaginable, ( which is infinitely above the pretended Justice of *Æacus*, *Minos*, and *Radamanthus* ) for those destructive Neglects, which carry the apparent Ruin of many Souls in the front of them.

Likewise, at these Visitations, they may find an excellent opportunity of retrieving ( *jure-postliminii* ) that Antient Ceremony of *Confirmation*, excluding ( in the mean time ) all Superstition therefrom ; though some are apt to believe, that it is not the fear of giving Offence, which is the *Remora* of this useful Practice, but rather the Laziness of some Church-Governours ; that Ceremony being one of the honourable Prerogatives of Episcopacy, and, ( as some thought ) incommunicable to Presbyters ; there being very few Instances of any of them, who in the Primitive Church were delegated to perform the same.

And

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And sure, the seasonable noticing, if Ministers and Parents have exercised their respective Duties in order to the Education of Young Ones, is so far from giving just matter of Offence to any, that (if rightly considered) it would be found in it self a Work highly commendable, and very profitable for the Church, if Conscionably practis'd. For what harm can the Imposition of a Bishop's hands do to any, unless they have the *Polonian Plica*, or a Fanatical Leprosie in their heads? And sure I am, the fervent Prayer of an Holy Bishop, seconded with the Devotion of that Church before which the Confirmed Person hath Solemnly Homologated his Baptismal Vows, may do much good, in order to the procuring of their growth in Grace, and the Knowledge of *Holy Jesus*, and the enabling of them to perform these vows and Purposes, and that Profession of Faith which they had before embraced in Baptism. But we need not insist any more on this particular; for the Usefulness thereof is so evidently, and fully holden forth, by *D. Hammond, Taylor, Dallee, Hammer, and Baxter*, that



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no rational man will any more doubt thereof.

*Vid. Concil. Toletan. 4. Can. 35. Cujus hæc sunt formalia verba ; Episcopum per cunctas Diœceses, Parochiasque suas per singulos annos ire oportet ; ut exquirat quo unaquæque Basilica indigeat : quod si ipse, aut languore, aut aliis Occupationibus implicatus, id explere nequiverit, Presbyteros probabiles, aut Diaconos mittat, qui & Reditus Basilicarum, & Reparationes, & Ministrantium vitam, inquirent. But the Form of these Visitations is holden forth at greater length, Can. 1. Concil. Bracarenf. 2. Sic incipit. Placuit omnibus Episcopis atque convenit, ut per singulas Ecclesias Episcopi, & per Diœceses ambulantes, primum discutiant Clericos, quomodo ordinem Baptismi teneant vel Missarum ( whereby we are to understand the ordinary Liturgie of the Church : for what the Greeks called Λειτουργία, the Latines about that time called Missa. ) & qualiter quæcunque Officia in Ecclesia peragant. Et si rectè quidem invenerint, Deo gratias agant ; sin autem minimè, docere debent ignaros, & modis omnibus præcipere ; sicut Anti-*  
qui

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*qui Canones jubent, &c. Et sic postea, Episcopus de illa Ecclesia proficiscatur ad aliam.*

As for those Canons which concern the Ceremony of *Confirmation*, and the Privilege of Bishops therein, they are so Numerous, that it's in vain to consume Paper about them.

*Vid. Hieronym. in Epist. ad Galat. cap. 5. Resecandæ sunt putridæ Carnes, & scabiosa ovīs à caulis repellenda, ne tota domus massa, corpus, & pecora ardeant, corrumpantur, putrescant, interiant: Arrius in Alexandria una scintilla fuit, sed quia non statim oppressa est, totum orbem ejus flamma populata est. Vid. etiam Prosp. lib. 2. De vita Contemplat. cap. 7. & Bernard. de Considerat Lib. 4.*

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### *Article VIII.*

*Isa.* 42. 19, 20. *Mat.* 10. 16. & 23. 16, 24.  
*Luk.* 6. 39. & 12. 42. 1 *Tim.* 4. 6, 13. &  
5. 22. & 6. 3, 11, 12, 13, 14. *Tit.* 1. 8, 9.  
& 2. 7, 8. § *Mat.* 25. 52. *Act.* 23. 5.  
*Rom.* 13. 1, 2. 1 *Pet.* 2. 13, 14. § *John*  
2. 16. *Act.* 8. 20, 21. 1 *Tim.* 5. 21. 2 *Tim.*  
2. 2. 2 *Pet.* 2. 3.

**S**EEING the *Candidates* of the Sacred Function are no inconsiderable part of the Episcopal Charge, Let those of that Eminent Order, exactly note the ensuing Particulars, before they proceed to Ordination.

1. If they have a competent measure of Knowledge, whereby they are able to oppose, and Convince Gain-sayers. *Urim* and *Thummim*, should be laid up in the Pectoral of every Gospel-Priest; That is, The *Light* of Knowledge, and *Perfection* of Manners: For, if they be sent of God, the *Almighty* will put his Word into their mouths, before he set them over the Nations.

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tions. And if any be found to reject Knowledge, let them be rejected from being Priests unto the Lord; Our Saviour having told us, that *if the blind lead the blind, both shall fall into the ditch.* But, alas! there be too many in this Age, to whom that old Observation may be too justly applied, *Multi sunt indoctorum Magistri, &c.*

2. Yet there be some who undergo the Fate of our first Parents; The Tree of Knowledge bereaves them of the Tree of Life: For, as there be Comets which have the Light and Elevation of Stars, so there are Vicious Persons that are endued with excellent Parts, and though they have the Venom of Dragons in their Hearts, yet they have precious Stones in their Heads. And there be too many who resemble the Carpenters of *Noah's* Ark, they are Instrumental in saving others, and, in the mean time, by acts of Immorality, ruine their own Souls; and though their Heads be like the Winter-Sun, which is sometimes full of Light, yet their Hearts resemble the Winters Earth, which is alwayes cold and barren. Therefore their present Conversation should

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should be carefully examined: And let a Prelate of the Church choose rather to lay his Hands upon Thorns, than on the Heads of those, whose Hearts are polluted, and their Deportment is scandalous to the World; which cannot but prove a Stumbling-Block to many, and paves the way to Speculative Atheism in their Hearers.

3. But as a Compound of Intellectuals and Morals, let the next Inquisition be after his Prudentials. (Which Inquest is too much neglected in this Age.) S. *Gregorie* of *Rome* hath told us, that, *Ars Artium est, Cura Animarum*: And sure, he needs no small Measure of Christian Prudence, who hath not only his own Soul to govern, but is also appointed to be the guide of others. Our Saviour hath Commanded all his Disciples, to joyn the *Wisdom* of the Serpent, with the *Innocency* of the Dove: Which holy Sagacity is indispensably necessary in all Ministers of the Gospel; in Destitution whereof, he that is *Juvenis moribus*, if admitted to Sacred Orders, will bring that Curse upon the Church, *Children shall rule over them*.

4. Nei-

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4. Neither ought he to be *Juvenis ætate* : For; *The word of the Lord was precious in those dayes, when the Child Samuel ministred before him in a linnen Ephod.* I wish, the Canonical Year appointed by the Ancient Church, were well observed in this : Then no *Minor* should be found to intrude himself into the Administration of Spiritual Matters, to whom the Civil Law permits not an irrevocable Management of his own Temporal Affairs. And let not a Dispensation be given to any, upon the pretext of the more early Blossoms of his Youth ; For that will open too wide a door to many others, to claim the same Privilege, though no *præcox fructus* is visible in them, or scarce any appearance of Winter-fruit : For, unto all such, that *Diſterium* may be fitly applied, *Malitia supplet ætatem.* Therefore let all the Governours of the Church be careful to stop the Career of those hasty Births, who run abroad with the Shell on their Heads.

5. And let them not fail to search diligently into the Principles of the *Candidates*, before they give them *Imposition of hands.* And if they be found to be,  
either



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either Schismatical, ( as that they are apt to Controvert the Lawfulness of the present Government of the Church, by *Arch-Bishops*, and *Bishops*, or to question any innocent Ceremony which may be imposed by Authority.) or Disloyal; by justifying the late damnable Rebellion, at least as to the two great Wheels of that hellish Combination: viz. By maintaining the Lawfulness of Defensive Arms in Subjects against their Prince; which (if once taken up) do seldome fail to become offensive, e're they be laid down. I shall say no more against this Infernal Spring, but that the Primitive Church knew no such Doctrine, nor Practice: and they must be grossely ignorant of their *Tenents* who imagine the Contrary; it being *Lippis & Tonsoribus notum*, That *Preces & Lachrymæ*, were the only Offensive and Defensive Arms of that Church, against her most violent Persecutors, under the Notion of *Authority*: So that we need not Instance *S. Mauricius*, with his famous *Thebæan Legion*; Nor the Army of *Julian the Apostate*; Nor make a Retrogradation unto the  
*Apolo-*

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*Apologetick of Tertullian*, who tells the *Roman* Emperour, That the Christians in his time were so numerous, that they had so filled the Court, and Places of Judicature, yea and the Imperial Army it self, that they wanted not sufficient Physical Power to defend themselves against all their Adversaries; If their excellent Religion had not taught them, rather to suffer patiently for God, than to resist the Authority then in Being; which (though wickedly exercised) they acknowledged to be derived from God. Or if they have the Confidence to say, That there is an Obligation lying upon People, (when they dream of a Necessity) to Reform the Church, if they suppose the Prince to be negligent; and that, not only without, but also against the Authority of their Sovereign: Such Bigots, though dying in the Attempt, were never reputed *Martyrs* by the Primitive Church, but rather ~~judg~~ judged Seditious; as is evident from *Can. 60. Concil. Elib.* Which insinuates this Reason; That *Paul* made not Use of his Hands, but only of his eloquent Tongue against the *Idols of Athens*.

If

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If such Phanatical Principles be found in them, let them be rejected, as the dangerous Spawn of *Presbyterian*, *Independant*, and *Anabaptistical* Brood, which is still endeavouring to hatch a *Cockatrice* Egg, that may prove a *Basilisk* to this Church. And I fear there be too many such young Snakes already taken in her Bosom, which, being once warmed with the heat of Sedition, will do their endeavour to sting unto death the Mother that fosters them.

Yet, I should wish, that if any of these Youths be found towardly ( though pitifully marred in their Education ) the Bishop who is most concerned in them, would take them home to his own Family, and ( by piece-meal ) instill better Principles into them; It being found by Experience, that they who are sincere Converts, become most zealous for the Interest of the Church.

6.\* The next Particular I would have noticed, is that of *Simony*: Therefore let all those who desire to enter into Holy Orders, or who are to be transplanted from one Church to another, purge themselves by Oath of that Crime.

It

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It cannot be denied, but that the usual Oath tendered in this Church, is indifferent strict, though some (in this subtle Age) have invented modes of evading it; But whatsoever Paction Parents make privily with the Patron, let not the Sons be balked from vindicating themselves of being *Art* or *Part* of those hellish Transactions; it being more consonant to Reason, that they who are of approved Integrity should be waved, than those who are under Suspicion: For, as *Julius Caesar* said of his Wife, so it should be with all Ministers of the Gospel, even *not only void of a Crime, but also of Suspicion.* But I fear the contrary is too frequently done; That Oath being tendered in Course to those who are under no Suspicion but these sometimes pretermitted who are under a flagrant Scandal of Simony. Which Omission not only verifies that of the Poet,

*Dat veniam corvis. &c.*

but also brings an indelible Reproach on the Church, and Governours thereof.

And

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And if any Church-man, having come by a blank *Presentation*, should be so graceless, as to fill up the Name of his reciprocal Beneficiary, because he hath replenished the Pockets of his Patron with some money; though a jeering Laick would happily say,

*Emerat ille prius, vendere jure potest:*

Yet there is no modest Ecclesiastick, but would be so far out of Countenance with that Reproach upon the Church, as to return nothing else, save that Lamentation of the Poet,

——— *Pudet hac opprobria nobis  
Et dici potuisse, & non potuisse refelli.*

And if any refuse to take the Oath when it is tendered to them, let them be declared *Inhabiles*, according to the ancient Canons. And if they be found afterwards guilty, notwithstanding they have taken the Oath; let them be degraded and excommunicated, for adding Perjury to that Crime which needed no Complication to make it great; for they who,  
by

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living in the Gall of Bitterness, and Bond of Iniquity, have owned *Simon Magus* for their Father, ought not to be reputed Sons of the Church. And let all those *Gebazites*, who have the Impudence to sell such Matters (that kind of Merchandise having become too much in fashion in this Age) be Censured according to the Canons of the Church: *For to their Souls,* (as an old Father hath said, *St. Ambrose* by name) *in lieu of the Grace of God, a Leprosie doth cleave, much worse than that which did adhere unto the Covetous Servant of Elisha, and his Seed for ever.*

Their common Apology may be easily answered. For, though it is no Spiritual Gift which they sell, and consequently not properly *Simony*; yet it is *Spirituali annexum*, and therefore declared by the Canons of the Church, to fall under the Censure of that Crime, and its Denomination. And seeing, by all the Laws whereby our Church is Governed, the *Officium* is declared inseparable à *Beneficio*, (there being no *Ministeria vaga* amongst us) and by the *Canon-Law*, when a *Presbyter* was Ordained *sine Titulo*, the Bishop who did so, was bound to maintain him, till he were otherwise provided,

H



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vided; Therefore our Church hath good reason to censure the Buyers and Sellers of Benefices, as Simoniacal Persons. Now over and above that Pathetical Declaration of St. *Ambrose*, I could amass many other sharp Invectives of the Fathers against this Crime; but I forbear, lest this *Article* swell to too great a Bulk: and shall only add this Wish; That, seeing there be too many Laick Patrons who have a liquorish Appetite after the sweetness of God's Bread, (as one phraseth it to a very bad Sence,) I say, I wish that they were authorized by a Municipal Law, to gather up the Fruits of the first Year's Vacancy, or of the half thereof, where there is an *Annat*; provided, that the Bishop of the Diocese, with the Advice of the respective Presbytery, (who may be presumed to know better than any, the State of a vacant Church within their own Bounds) have the Nomination of the *Incumbent*. Which expedient, would not only obviate that detestable Crime, but should also prevent many other Inconveniences, not fit to be here expressed. As for the pretence of a Law, wherewith some in this Land are apt to palliate their Simony; I shall remit them  
to

to the *Epistle Dedicatory* of D. J. Forbes of Corſe, before his *Tractate* upon *Simony*, Where our learned Compatriot, with an Holy *παρρησία*, declames moſt rationally againſt that Surreptitious *Edict*, which he fitly terms, *Non Lex, ſed Labes*: and though ſome account it *Lex ſoli*, yet, that it ſhould never be reputed by any Chriſtian to be *Lex Poli*.

If we ſhould amafs all the *Canons* of the Councils, and *Invectives* of the Fathers, theſe alone would amount to no ſmall Volume; but leſt this *Enchiridium* ſwell too much, I ſhall ſuperſede many of them: yet the ingenious Reader may find divers of them ſubjoyned, by way of *Confirmation*, to this Article. But to ſhew how deteſtable that Crime of *Simony* was in the eyes of the ancient Church, and how cautious theſe Primitive *Lights* were in that Affair, I cannot forbear, juſt now, to notice that *Canon* of the Council of *Ancyra*, which determined, That nothing ſhould be given at the time of Receipt of the Eucharift, though under the notion of Charity to the Poor; leſt any ſhould ſuſpect that Donation to be made for the holy *Communion*, But, alack! we have reaſon to fear in this

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Age, that the time is come of the fulfill-  
ing of the Prophecy of S. Bernard, *That*  
*Christ will again descend from Heaven, and*  
*take the whip in his hand, and scourge mer-*  
*cenary Priests out of his Temple, as formerly*  
*he did other kinds of Merchants.*

Which Flagellation too many avaricious  
Prelates of *Rome* have good reason to fear,  
for presuming to dispence in this Matter;  
not only with all the ancient Canons, but  
also with the inviolable Law of God; by  
practising various kinds of *Simony*, not fit  
here to be expressed. I am not ignorant of  
that base Flattery of some *Roman* Parasites,  
(I mean the Sycophantine *Canonists*;) who  
look upon the Pope of *Rome* as the *Lord*  
*Paramount* on Earth of all the Degrees of  
Priesthood; whence they inferr, that he  
cannot commit *Simony*, though he should  
make Sale of them all; because a Lord may  
lawfully sell his own. Which perverse Do-  
ctrine (as it was well observed, so it) is most  
rationally confuted by that moderate and  
learned *Roman* Doctor *Cl. Espenceus* in his  
excellent *Comment.* on the *Epist. to Tit.* to  
which I remit those base Flatterers for their  
Castigation. And I wish from my heart, that  
some leading men in this Church, did not  
transcribe that Copy of pretended *Dispen-*  
*sations*:

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*sations*: If it were so, we should not find any of them so impudent as to give it under his Hand, that a simple Rebuke is an adequate Punishment unto a Presbyter who is convict of notorious *Simony*; & that this least of Censures is an Expedient fit enough to unload the Church of that great Burden of Reproach, w<sup>ch</sup> such a flagrant Scandal had laid upon it. But seeing this *Oracular Response of Delphi* is so diametrically opposite to all the ancient Canons, we hence perceive *Fortuna quem nimium favet, stultum facit.*

7. In the last place, I would tender this humble advice to all the Governours of this Church. Seeing they enjoy the Privilege of the Advocation of some Churches, that they be exceedingly solicitous, to provide Persons for those Vacances, that are *Pares Negotio*: and let them be of *Alexander* the Great his Mind, about the Succession, whose last words were, *Detur digniori*; rather than the more uncertain *Testament of Pyrrhus* the *Epirote*, who bequeathed all at Random, unto him who had the sharpest Sword. For if it be otherwayes, indifferent Spectators will be apt to pass this Verdict upon it; That Bishops are no more concerned with the Interest of the Church than Laicks, and that they have

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drawn them a Copy, to present insufficient men. But, as I hope, none of the sacred Order shall in that Race which God hath set before them, be found to resemble *Atalanta*, who was diverted from her Course by the three golden Apples of *Hippomanes*, (a fit Emblem of the Profits, Pleasures and Glory of the World, which are a Snare to all, and ruine the greatest part of the Sons of men.) So I should wish, that none of them be so blind with natural Affection, as to bring a Reproach upon themselves, and give Scandal to the Gospel, by preferring unworthy Relatives in the Church. *Perit enim omne judicium* (saith *Seneca*) *cum res transferit in affectum*. I cannot deny, but if indifferent Persons (who have a Faculty of judging such Matters,) do observe in those, a competency of means adapted to the end of their Employment, so much Respect may be deferred to a natural Obligation, that *ceteris paribus*, they may be preferred: for there is a Possibility of erring when they consult not with Flesh and Blood; as is evident, in civil Matters, from *Antipater's* Mistake, in preferring *Polysspercon* to the Protectorship



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ship of *Arideus*, though his Son *Cassander* was found by experience to be the fitter man: and that Greek Emperour who mixed the Meal of the Western Christians with Lime, when they went to recover the *Holy Land* from Infidels, was recommended to the Imperial Dignity, by his dying Father, before his elder Brother, meerly upon the account of that publick Spirit, and Sentiments of Justice, which the misjudging Father apprehended to be in him. But if the Tie of Nature be the A and  $\Omega$  of his Recommendation, there being scarce any thing else to make the *æquilibrium*, (far less to preponderate the Scale;) but only some grains of homogeneous Blood; then let a Church-man remember, that in the Cause of God, a good *Levite* regards not his nearest Relations, nor doth acknowledge his Brethren. And let them trace the Foot-steps of that Holy *Grosthed*, Bishop of *Lincoln*, when one of his Relatives (who was but a ground-Labourer,) heard of *Grosthed's* Preferment, his gross Ignorance and meanness of his former Employment, were no *Remora* to his vain Ambition, in desiring to be a Labourer



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in God's Vineyard; But that famous Prelate repelled him with this deserved *Sarcasm*, *Confin* (said he) *If you want a Yoke of Oxen, I will cause buy them to you; if ye are destitute of Seed to sow your Ground, I will supply that also; or if your Plough be broken, I will give you a new one; But an Husbandman I found you, and an Husband man I leave you.*

*Vid. Can. Apost. 30.*

*Item Synod. Neo-Cæsariens. Can. 2. Concil. Arelatens. 3. Can. 1. Concil. Toletan. 4. Can. 19. Concil. General. 6. Can. 14, 15. Concil. General. 4. Can. 2. Where the Giver, the Receiver, the Mediator (even all that are found to have trucked in that sinful Affair of Simony) are condemned to great Censures. Yea Can. 3. Concil. Bracarens. 2. there is an *Anathema danti, & Anathema accipienti.* Concil. Aurelianens. 2. Can. 3, 4. Concil. Avernens. Can. 2. Concil. Aurelianens. 5. Can. 3. Concil. Toletan. 8. Can. 3. Concil. Toletan. 2. Can. 8, 9. Concil. Bracarens. 3. Can. 7. Concil. Cabilonens. Can. 16. sic se habet *Nullus Episcopus, nec Presbyter, vel Abbas, seu Diaconus, per præmium ad sacrum Ordinem accedat; si accesserit ipso honore privetur.* Concil. Toletan.*

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Toletan. 6. Can. 4. the exprefs words thereof, being adopted by Concil. General. 6. Can. 22. are theſe; *Ob pecuniam promotos, ſive Episcopos, ſive Clericos, deponi jubemus.* & Concil. Toletan. 10. Can. 3. Where at great Length, Biſhops are prohibited to prefer unworthy Relations to Churches.

*Vid. Hieronym. in Malach. ad cap. 1. Cæcum animal offert qui ordinat indoctum loco docti, Magiſtrumque facit qui vix Discipulus eſſe poterat. Origin. Hom. 6. in Levitic. & 22. in l. Num. Auguſt. lib. De Catechizandis rudibus cap. 9. Ambroſ. de Dignitate Sacerdot. Cap. 5. Cum Ordinaretur Episcopus, quod dedit, aurum fuit; quod perdidit, Anima fuit: Cum alium ordinaret, quod accepit, pecunia fuit, quod dedit, Lepra fuit: gratiam cum Ordinareris non ſuſcepisti, quia gratuito eam non meruiſti. Idem, Lib 4. ad Cap. 4. Luc. Leon. 1. Epist. 84. & 85. ad Episcop. Afric. ubi invehitur adverſus Candidatos nimium juvenes. Greg. 1. in Evang. Tract. Hom. 4. & Lib. 4. Epist. 55. Vid. etiam Lib. 5. Epist. Ambroſ. in Oratione contra Auxentium.*

*Non*

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*Non pila quærunt ferrea,  
Non arma, Christi milites.*

*Coactus, repugnare non novi: Sed Dolor, Fletus, Orationes, Lachrymæ, fuerunt mihi arma adversus milites; talia enim sunt munimenta Sacerdotis, aliter nec debeo, nec possum resistere: fugere autem, & relinquere Ecclesiam, non soleo: servum Christi, non Custodia corporalis, sed Domini providentia, sepire consuevit.* Here we have a clear Authority of a great and good man, condemning Defensive Arms in Subjects, against their Prince, in any Case whatsoever. But the *Iambicks* which usher in this Testimony, have been prefixed thereunto by another hand.

*Article*

*Article IX.*

*Isa.* 30. 20. *Zech.* 11. 17. *Act.* 6. 2, 3  
4. *Rom.* 12. 4, 5, 6, 7, & 8.

**T**HIS *Article* may be termed the *Corollary* of the two former : as divers ensuing fall under that Denomination: For if the Superintendency of the Doctrine, Discipline, Worship and Government of the Church, (especially of his own Diocess) should be the *Ἐργον* of this Office, yea the *Center* and *Circumference* of the Episcopal Vocation, as may appear from the preceding *Proposals*;) then we may pertinently infer, That the Crime of *Non-Residency*, must be very odious in the Sight of God, and scandalous to the Church; unless very urgent Reasons plead for a Dispensation for a short time. What was said of some Monks, by *Anthony* the Father of them, *Monachus in oppido, ut piscis in arido*, may be applied to all wandering *Levites*, who are found straying in Cities where there is no *Cathedral*. The *Spanish Bishops* in the Council of *Trent*, argued well against

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against *Non-Residency*; That it was contrary to the ancient Canons, and repugnant to that which was established *jure Divino*: yet they needed not have gone further for a *Topick* to prove the Point, than their own Natural Reason; It being a self-evident Principle, That when the End is commanded, all the Means are supposed to be enjoined, without which it cannot possibly be obtained: Now this Spiritual Employment alone, being a burden too weighty for *Atlas* his Shoulders, (it being *S. Chrysostom's* Judgment, that the *Burden of a Bishop was formidable, even to an Angel, to undergo,*) unless sufflaminated with the Divine aid; so that a Church-Governour would need *Argus's* Eyes, and *Briareus's* Hands, to buoy up the Church from sinking; Therefore there can be no place left for the *πίεσιν* of *Non-Residency*.

And if any have the Forehead to say, that the most part of these Duties incumbent on a Bishop, may be performed *per Vicarium*; he must give me leave to apply the other part of that Maxim, *per Vicarium intrabit Regnum Cælorum*. Sure the ancient Church had no such Sentiments; For, when the Fathers of the Council of *Sardica* took notice, that some Bishops used to go to Court upon By-erands, and private Designs of their own, they ordained;

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dained; That no Bishop should go to Court, unless either immediately Summoned by the Emperour's Letters; or that their Assistance were required, to help the oppressed, to right Widows and Orphans, and to rescue them from the unjust Grasps of Potent and Merciless Oppressours; or to seek Occasion to represent unto the Supream Magistrate the most pressing Grievances of Church and State, not suppressing the Oppressions of great Ones, whether without any Shadow of Law, or under some Pretext thereof; (*Summum jus* proving too often *Summa Injuria*;) and finally, to preserve their Respective Cities from imminent Ruin; thus *Flavianus* the Patriarch resorted to *Constantinople*, to intercede with *Theodosius* the Great, in Behalf of his *Antiochians*, whose Extermination that exasperated Prince had designed; and who can blame *S. Leo* of *Rome*, for travelling many Miles, to divert that *Flagellum Dei*, from being a Scourge to his City; who at last, (like to the high Priest *Jaddus*,) prevailed in his Sute?

Neither can we omit the usual Temptation to *Non-Residency*; which is; *Plurality of Benefices*: a Scandal condemned even by the Council of *Trent*, for a Crime. Such Ingrossers would never have troubled *Rome*, as once a Scottish Bishop did, prompted by his Conscience, to be rid of a considerable part of his Charge and Revenues. But, as the Peace of Conscience, so this Heterogeneous Conjunction, passeth my Natural Understanding: and I think, my shallow Capacity shall never reach it, How one man can be *Parson* in one Diocess, and *Bishop* in another; and



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and yet have a simultaneous Sufficiency for both: *For who is sufficient for one of these Things?*

And if it be said, that they are not without a Precedent, being nothing else but Emulators of that infamous Bishop of *Lincoln*, of whom it is written, That he had an Organical Church within himself, as having monopolized all the *Species* of Ecclesiastical Offices in his own Person, at one time; yet I would demand of these Monopolists, (for I ingenuously confess, that such a *Davus* as I, would need an *Oedipus* to unriddle this Mystery.) If they can determine the proper Boundaries and Measures of the Subordination of that Excentrick Rectory to the Bishop thereof; and whosoever doth it intelligibly, *erit mihi magnus Apollo*, and much wiser than that Monster *Sphinx*, in my Esteem. For under the Notion of a Presbyter, he ought to be subordinate to his *Ordinary*, and should reverence him as a Father; and yet (in the mean time) he may possibly claim (*jure Stationis*) the Place and Privilege of an elder Brother. But, seeing I have not so much Geometry as to determine  
these

## *The Reformed Bishop.* III

these Marches, I shall only subjoyn this Sentiment of mine; That though many have good Reason to doubt how these scattered Flocks shall be competently fed by one who doth not pretend to *Bilocation*, yet I have not the least Scruple imaginable to believe, that they have a Cordial Design to feed their own Families to the full, and not to live *precariously*. But I fear, that this *Tympany* in their Splenes, shall at last produce an *Atrophica* in the Mystical Body; unless a more skillful hand than that of an *Empyrick*, do speedily apply Chalybeat Potions to their *Hypochondria*.

*Vid. Can. Apost. 14. & 37.*

*Item, Concil. General. 1. Can. 15, 16. Concil. Sardicens. Can. 8, 9, 10, 11, 14, 15, & 20. Concil. General. 2. Can. 2, 3. Concil. General. 4. Can. 5. (the Canon Law having adopted that; and the 10 Canon of that Councel, against Plurality of Benefices.) Concil. Antioch. Can. 3. & 11. Concil. Carthagenens. 3. Can. 37. Concil. Aurelianens. 2. Can. 13. Concil. Carthagenens. 5. Can. 5. Cujus hæc sunt formalia verba; Placuit,*

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*Placuit, ut nemini sit facultas, relictâ principali Cathedrâ, ad aliquam Ecclesiam in Diœcesi constitutam se conferre; vel in re propria, diutiùs quàm oportet, Constitutum, curam vel frequentationem propriæ Cathedralæ negligere.* But what would these *Fathers* have thought of those Bishops who reside not at all within their own Diocesses, and see their Cathedral but once or twice a year at most? Their Punishment we find in the 80 Canon of the sixth General Council; *Si quis Episcopus, vel eorum qui in Clero censentur, vel Laicus, nullam graviorem habeat necessitatem, vel negotium difficile, ut à sua Ecclesia absit frequentius, sed in Civitate agens, tribus diebus Dominicis unâ non conveniat: si Clericus est, Deponatur; si Laicus, à Communionem separetur.*

*Vid. Athanas. Apolog. ad Constantium Imp.*

*Vid. Chrysost. lib. 2. de Sacerdot. Prosp. Lib. 2. de Vita Contemplativa: Greg. 1. lib. 8. Epist. 11. Et Secund. Part. Cura Pastor. Bernard. lib. 3. de Consideratione, ad Eugenium.*

*Article*

*Article X.*

*Luk. 12. 14. Joh. 18. 36. 2 Tim. 2. 4.  
& 4. 10.*

**I**F *Non-Residency* be a Crime in Ecclesiasticks; their immersing themselves in Secular Affairs, must needs be a piacular Transgression, and Scandal of the first Magnitude: For such demonstrate themselves to be the genuine Issue of *Demas*, who first harkened to the Gospel, and afterwards embraced this present World; but with this Difference, that *Demas* again devoted himself entirely to the Ministerial Function; but these who leap out of their own Element, (as if they were *Animalia Amphibia*) declare by their *Polypragmaticks*, that they have a Complacency to live and die divided betwixt God and the World: and, for all the World, resemble that infamous Pope *Boniface* the eighth, who the one day appeared in the Habit of a Priest, and the next, in that of a Secular Person: Yet with this Discrimination, that some have adventured to do so,  
I when

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when it was no year of *Jubilee* to the Church.

It cannot be denied, but that it hath been alwayes reputed (even in *Pagan* times too ) one of the Honourable *Elogiums* of an absolute Secular Prince, to be *Mixta persona cum Sacerdote* ; He being *Custos utriusque Tabulæ* ; and ( as *Constantine* the Great said of himself ) *Episcopus extra Ecclesiam* : But I did never read that it was accounted an *Encomium* of a Church-man, to be *Mixta persona cum Sæcularibus* : Sure, the Primitive Church judged not so, it being the great Care of these Times, to free Ecclesiasticks from what might be either Scandalous, or Burdensome to their Calling : Therefore, by their Address to the Great *Constantine*, they purchased that Decree in their favours ; *That the Orthodox Clergy should be exempted from all Civil Offices, or whatsoever might hinder their attendance upon the Services of the Church.* His Son *Constantinus* decreed ; *That Bishops in many Cases should not be chargeable in the Secular Courts, but be tried in an Assembly of Bishops* : Which Privilege was extended by *Honorius* to all the Clergy, *That they should*  
be

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be tryed before their own Bishops: and by another Constitution, That, for the Veneration which is due to the Church, All Ecclesiastical Causes should be decided with all possible speed. The Scope of all which laudable Constitutions was, to obviate the unnecessary avocation of Church-men from their own peculiar Employment. But let those Linsey-woolsey Medlers take example (before they be made such Examples) from the Tragical end of that famous Chronologue, *Funcius*, who commanded this instructive Epitaph (composed by himself) to be engraven upon his Tomb ;

*Disce, meo exemplo, mandato munere  
fungi:*

*Et fuge, ceu Pestem, τὴν πολυπραγμο-  
σύνην.*

*Vid. Can. Apost. 7. & 80.*

*Item Concil. Chalcedonens. Can. 3. Concil. Carthaginens. I. Can. 6, 8, 9. Concil. Carthaginens. 3. Can. 15. Concil. Milevitan. Can. 19. Concil. Agathens. Can. 7. The Reason which is generally given by these Ca-*



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nons, why Ecclesiasticks ought not to immerse themselves in Secular Affairs, is that of the Apostle, *Nemo militans Deo, implicat se negotiis Sæcularibus.*

*Vid. Hieronym. ad Nepotian. De vita Cler. Negotiatorem Clericum, quasi quandam pestem, fuge, &c. Cypr lib. 1. Epist. 9. Augustin. in Lib. Quæst. Vet. & Nov. Test. cap. 127. Opus imperf. in Matth. ( quod quidam tribuunt Chrysostomo ) Hom. 38. ad cap. 21. Matth. All which Homily speaks very pertinently to this purpose. Cassiod. in Ps. 70.*

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### *Article XI.*

**W**E have not yet done with the excentrick Orbs and Epicycles of the Episcopal Function, which should be carefully evited, as Distractions from their proper Employment, and no less dangerous than the Syrenian Rock. Therefore let me perswade all Office-bearers in the Church, to be very shie in meddling with State-matters, and to hate ( *cane & angue pejus* ) the abbetting of State-Factions; and let them be

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be ashamed to be found Parasites to any: For all these Irregularities are abominable Stains in a Mitre; It being an Observation of a very ancient Date, that *Church-men never made good Politicians*; (the fatal ends of many of them in *Britain*, being a sufficient Evidence thereof.) For, when Ecclesiasticks abandon Christian Simplicity, (which is the great Ornament of all the Disciples of *Holy Jesus*, but especially of Church-men:) and betake themselves to the infamous disingenuity of Pope *Alexander the 6th*, and that *Mali cor-vi malum ovum, Cæsar Borgia*; (For, as *Guicciardin* reports, the Father never spake as he thought, and the Son never thought as he spake;) it is but just with God, (who is Truth it self, and abhors all deceitful men:) to cast them out of his Protection; and not only to cause them tast (even in this Life;) the bitter Fates of *Tantalus, Sisyphus, Tityus, Prometheus*, and the *Belides*; but also to permit them to dye the Death of Slaves, rather than of ingenuous Persons: because they have divested themselves of the proper Garb of the Sons of the Church, as a Pope said of a *French Bishop*, taken armed with a Cask and Corset.

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Yet this Dehortation is not so to be understood, as if it were absolutely unlawful for the Governours of the Church to be Assessors in any Secular Court : For, if a grand Case of Conscience be under debate there, or if the Interest of the Church be highly concerned, they may be lawfully present, if called thereunto; not only as the fittest Persons to resolve those Doubts ( which must needs be granted by all, if it be supposed they have the due Qualifications of their Office; For, *Artifici in sua Arte credendum est*; ) but also, in regard they are the *Representatives* of a considerable Body in the Nation. Yet ( in the mean time ) let them with all Modesty and Humility decline to intermeddle with Affairs that are purely Secular; in imitation of the *Ancients* their *Abstention*, and of that most Reverend Modern Prelate *L. Andrews*, the Pious and Learned Bishop of *Winchester*.

And when they are called by their Prince, to give their Advice in the Supreme Council of the Nation; let them not be meer *Pedarii Senatores*, or the insignificant *Echoes* of some leading Secular

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cular Subject; but, with a Christian Freedom of Spirit, (as having Dependance upon none, save God, and his *Vice-gerent* upon Earth :) let them give their Judgments impartially, according to their Consciences; eying singly in all their Consultations and Suffrages, the Glory of God, and the Good both of Church and State.

But if it happen, (because of the Sins of the Land, that the *Prerogative* and *Privilege* seem to interfere; let them use their utmost Endeavours to find a *Temper*, that they may be alwayes found to be *Nuncii Pacis*, and not Bellows of Sediti-on, and Whirlwinds, agitating the contrary Tides of Faction, and sometimes tossed upon a *Scylla* or *Charybdis* by them: To which unstable Elements the *Græcians* resembled the Orators and People of *Athens*.

But if any of them desire to ride safe at Anchor, nigh to a calmer Shore; let them make it their chiefest Study, to become Favourites of the Court of Heaven, without any Affectation of being Darlings of the World, or special Favourites of any Court-Minion upon Earth: For if they be found to entertain no subli-

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mer Studies than these little Arts of Policy, they need not expect an *Euge bone serve*, from the *Lord Paramount* of the World, and but little Trust, in the end, from those Terrestrial Grandees whom now they pretend to adore. For, though the great *Minister* at the time, hath, by his admirable Abilities, served the Interests of Church and State, much better than all of them have done; yet he may be afraid of as ingrateful a Requital from some of them, as a very generous Person, in the like Circumstances, did meet with not long ago; though he had done very good Offices to this Church. For, alas! these old Aphorismes, *Semel malus, semper malus*; & *qui fallit in minimis, etiam in maximis*, are too frequently verified in this Age. And that prodigious Wit who now sits at the Helm, hath the more reason to apprehend that distasteful Event, it having been his Fate heretofore, to find such unsuitable Returns from many who had experienced his real and great Favours in Abundance. The best Antidote against this unthankful Venom of these Vertiginous Creatures, is, the unparallel'd Constancy of his Princ's Favour, which (I hope) will  
not

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not fail to buoy him up ( in the midst of all these fluctuating *Euripi*, and most violent Hurricanes, which have threatened, more than once, to tear all his Sails in pieces: ) as long as the sinking Example of the great *Deputy of Ireland* is recent in Memory.

And in fine, Let them all study such an abstractedness from the World, and an entire precision from Secular Affairs, that all may find reason to judge, that they are the Persons who *use the World* ( as the Apostle phraseth it ) *as if they used it not ; because the fashion thereof passeth away.* Yet though any of them were at much Pains, to promote the Mystical Espousals of any Heretrix in this Land, with that *Lion of the Tribe of Judah*, it were a very commendable Procuration, as being a part of their Charge ; But to go about with vehement clandestine Sollicitations, to make up a Match betwixt Secular Persons, as if they had been employed Ambassadours to conclude the Treaty, and Marry them by Proxy, is so far from an Ecclesiastick's due Recollection, that it argues an intolerable Distraction ; yea , so invidious and dis-



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disobliging, that it hath proved no small Temptation to many Persons of Quality, ( known to be Lovers and Supporters of the *Order* : ) to have fallen, by that excentrick Motion, into no small disgust therewith.

*Vid. Concil. Toletan. 10. Can. 2.*

Which Ordains those of the Clergy, who are Seditious or Factious against Authority, to be immediately Degraded from all Dignity and Honour. *Concil. Carthaginens. 4. Can. 56. Cujus hæc sunt formalia Verba ; Clericus qui Adulationi, & Proditionibus, vacare deprehenditur, ab Officio degradatur. Vid etiam Can. 57, 58, 59, & 61. ejusdem Concilii.*

As for the Testimonies of the Scriptures, and of the Fathers ; Seeing these which are adduced to Homologate the *Article* immediately preceding this in hand, do serve very fitly for Confirmation of the same ; I shall therefore, (for brevity sake) remit the Reader unto the perusal of them. But if any grudge for want of these, let them read *Epist. Clem. Rom. ad Corinth. Cypr. De Simplicitate Prælat.*

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*lat. vel de Unit. Eccles. and Ambros. De Dignitate Sacerdot.* In which Excellent Treatises, they will find abundant Testimonies to this purpose.

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### *Article XII.*

*Act. I. 15, 16, 23. & 15. 6, 22, 23. & 22. 18, 20, &c. I Pet. 5. 3. 3 Joh. 9, 10.*

**H**AVING mentioned in the fore-going Article, That Bishops are the Representatives of the Organical Church, it is a most Rational Consequence, That in all the great Concerns thereof, they ought to consult the Represented; otherwise let them not any more usurp that Title: it being an approved Maxim of Law, *Quod omnes tangit, ab omnibus tractari debet*; and there is another, (whose Application I wish they deserve not;) *Nemo fiat deterior, per quem melior factus non est.* This was asserted long ago by a most Ancient and Honourable Bishop, *St. Ignatius, in Epist. ad Trall.* where he calls Presbyters

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byters, Σύμβουλοι, ἢ Συνεδρόνται τῷ Ἐπισκόπῳ, Councillours and Assistants of the *Bishop*, and his *Synedrion*; making them parallel to the *Sanhedrim*, or Council of Elders, that were joyned to *Moses* in his Government, to facilitate the Burden to him. But within the Sphere of their own Diocesēs, I hope none of them will act any matter of Importance, without the Advice of the most Judicious and Conscientious of their Clergy.

I shall not take upon me to determine, Whether *Episcopatus* be *Ordo*, or *Gratus tantum*; or if Presbyters in the ancient Oecumenical Councils, had a Decisive Suffrage; sure I am, in some later ones they had: And in the most Ancient, we find Presbyters Subscribers to the Canons. And if it be alleged, that they were but Delegates of some absent Bishops; (for the *Chor-Episcopi* did unquestionably Subscribe for themselves :) yet it is as certain, that their Delegation could not make them Bishops. *Nam quod alicui suo nomine non licet, nec alieno licebit.* But they must needs be *Hospites* to all Antiquity who deny them,  
even

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even in General Councils, to have had a Consultive Voice ; seeing some Deacons ( who could speak good sence, and understood the matter in Controversie, *intus & in cute* :) were admitted to all their Deliberations. This is evident from the Instance of the Great *Athanasius*, at the First Council of *Nice* ; who ( as he testifies of himself ) was then but a Deacon of the Church of *Alexandria* , and not the *President* of the Council ; ( the Assertion whereof, was a great *αἰσχρονομία* in *J. Calvin* ) yet permitted, not only to Debate, but also to Consult ; because he understood the *Arrian* Heresie as well as any of them all. And that they had a Decisive Voice, ( I mean Presbyters, and many times Deacons also ) in the Provincial Councils ; we need no other Evidence, than the Inspection of the Inscriptions and Subscriptions of these Synodical Acts and Canons.

Neither did any approved Bishop of the Primitive Church erect a *Tribunal* within his own Precinct, from which, ( *velut à Tripode* ) he alone, *inconsulto Clero*, pronounced Oracular Responses, and Ful-  
mi-

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minating Sentences, against any of the culpable Clergy, whose gross Misdemeanours deserved the highest Censures of the Church: But this was done by a Judicial Concurrence of the Synodical Meeting, at least of some select Brethren delegated thereby to be the Bishop's Assessors in that Act of Judicature. This is most evident, from the Resolution of S. Cyprian; (and in so clear a matter we need not amass any more Instances.) who, being consulted by some of his Clergy, what they should do in the Case of the *Lapsed*; he answered; *That being now alone, he could say nothing to it; for that he had determined from his first Entry upon his Bishoprick, not to adjudge any thing by his own private Order, without the Council, and Consent of the Clergy:* which in the present Case holds very well *à minori ad majus*. Yea it is one of the most trite Axioms of the Canon-Law; *Episcopus solus honorem potest deferre, sed solus auferre non potest.*

*Vid. Can. Apost. 38.*

*Item Concil. Carthaginens. I. Can. II. Carthaginens. 2. Can. 10. Carthaginens. 4. Can.*

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Can. 22, & 23. The express Words of the last Canon, are these: *Ut Episcopus Nullius causam audiat absque presentia Clericorum suorum; alioquin irrita erit Sententia Episcopi, nisi Clericorum presentia confirmetur.* Can. etiam 28, & 29. ejusdem Concilii. Concil. Aurelianens. 3. Can. 15. Concil. Turonens. 2. Can. 1. 6. Concil. Hispalens. 2. Can. 6. Cujus hæc sunt formalia verba; *Comperimus quendam Presbyterum à Pontifice suo injustè olim dejectum, & innocentem exilio condemnatum.* (which Tragedy hath sometimes been acted upon other Scenesthan that of Spain) *Ideo Decrevimus, (juxta Priscorum Decretum) Synodali sententiâ; Ut nullus nostrum, sine Concilii examine, deicere quemlibet Presbyterum vel Diaconum audeat. Episcopus enim Sacerdotibus & Ministris solus honorem dare potest, auferre solus non potest; Tales enim neque ab uno damnari, nec, uno judicante, poterunt honoris sui privilegiis exui: sed presentati Synodali judicio, quod Canon de illis præceperit, definiri.*

*Vid. Greg. I. Lib. II. Epist. 49. Si quid de quocunque Clerico ad aures tuas pervenerit, quod te justè possit offendere; facile non credas, sed presentibus Senioribus Ecclesie*  
tuæ



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*tuæ diligenter est veritas perscrutanda: Et tunc si qualitas rei poposcerit, Canonica Distinctio culpam feriat Delinquentis.* This was the Advice of that great Bishop of Rome, to one of his Suffragan Bishops. And I wish it were well observed by all of that Order: If it were so, we should not at any time hear of the Relegation of any Presbyter, without a Judicial Ecclesiastical Process first deduced against him. *Epist. Ignatii, ad Trall. Orig. lib. 3. Contra Cels.* compares the Bishop in the Church to the Ἀρχὸν τῆς πόλεως, and the Presbytery to the Βουλῆς τῆς πόλεως; as S. Ignatius before him, resembled the Bishop to the Nasi in the Sanhedrim, and the Presbyters as the Common Council of the Church to the Bishop. *Vid. Cypr. Epist. 6. 10. 18, 24, 34. Hierom. ad cap. 3. Isai. Nos habemus in Ecclesia Senatum nostrum, Cætum Presbyterorum. Ambros. in 1. Tim. c. 3. Hic enim Episcopus est, qui inter Presbyteros primus est. Idem, in Rom. 5.* (though it's more probable, that Hilary the Roman Deacon was Author of that Commentary, which is frequently cited by S. Augustine with great Applause.) *Nam apud omnes utique gentes, honorabilis*

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*lis est Senectus* ; unde & *Synagoga*, & postea *Ecclesia*, *Seniores habuit*, sine quorum consilio nihil agebatur in *Ecclesia*. But if any desire to be fully cleared in the matter of Fact, let them read *Blondel* his *Apolo-*  
*logy*; where we find a Shoal of Instances for the *Assessorian* Dignity of Presbyters and Councils. I shall only point at two or three, which are obvious to any who have any acquaintance with Church-History. We shall begin with Pope *Vi-*  
*ctor* ; and though his Spirit was too violent, ( which peaceable *Irenæus* scrupled not to tell him; ) yet he acted not any matter of moment without the Consent of his Clergy. So at *Antioch* *P. Samosate-*  
*nus*, that Heretical Patriarch, was De- posed by a Synod, consisting of Bishops, Presbyters, and Deacons ; and in their Names the Synodal Epistle was penned, and directed to the Catholick Church ; and *Cornelius* at *Rome* declares, That all his Presbyters concurred with him in Con-  
demning the Schismatick *Novatus*, though ( as *Eusebius* informs us ) he had sixty Bishops to be his Associates in that Synod. Neither can we pretermitt that Excellent *Council* of *Illiberis*, ( whose

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laudable Canons are yet very instructive to the Catholick Church : ) in which there were but nineteen Bishops, and twenty six Presbyters: But that which is *instar omnium* in the first and best of General Councils, (I mean that at *Jerusalem*) that the Presbyters had a decisive Voice with the Apostles, is evident to any who can read (without Prejudice) the Tenour of those *Decrees*. I shall shut up this Point with the Judgment of a learned and moderate Episcopal man, who, in his *Irenicum*, speaks to this Purpose; *The Top-gallant of Episcopacy cannot be so well managed for the right steering the Ship of the Church, as when it is joyned with the Under-sails of a moderate Presbytery.*

*A Suc-*

A Succinct Dissertation  
*Concerning the Chor-Episcopi,*  
(as they were termed in the Greek-Church,)  
or the Vicarii Episcoporum, as they were  
named in the Western Church.

WE have added this Paragraph *ex superabundanti*, to prove that some Presbyters were honoured *Jure Suffragii* in General Councils; It being granted by all, that the *Chor-Episcopi* did subscribe in their own names, even in those Oecumenical Assemblies: If we shall make it appear, that they were nothing else but Presbyters, invested with some more Power than ordinary; I hope the point is gained which we designed to prove. Now the same is evident from the 13th Canon of the Council of *Ancyra*, and the 13th of the Council of *Neo-Cæsarea*; as also the 10th of the Council of *Antioch*: In all which, the Privilege that is accounted most essential to the Episcopal Function, viz. The Power to Ordain Presbyters and Deacons (which *Jerome*

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supposed to be the only formal Difference betwixt Bishops and Presbyters) is denied to the *Chor-Episcopi*. And though it may be objected; That the tenth *Canon* of the *Council* of *Antioch* (which is one of the *Provincials* that was adopted by the sixth *General Council*;) insinuates, that the *Chor-Episcopi* were consecrated as Bishops, by the *Imposition* of the Bishop's hands; yet, that seems either to be a sophisticated *Canon*, or that it was a *Ceremony* of particular Designation, like to that of the thirteenth of the *Acts*; For it is most certain, *S. Paul* was an Apostle long before that *Imposition* of Hands. Which Gloss upon the *Canon* appears to me to be most probable; because this Provincial was celebrated a little after that Famous *Council* of *Nice*; and it is most improbable, that they would have contradicted, so expressly, that great *Oecumenical*, in two Particulars; viz. The Ordination of a Bishop by one individual of that Order; and the making two Bishops in one Diocese: whereas that first *General Council* ordains, three Bishops, at least, to concur in the Ordination of a Bishop; and appoints but one Bishop in every Diocese: The Ignorance of  
which

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which *Canon* was a matter of Regret to the great *Augustine*, *qui Valerio in Episcopatu Hipponensi non successit, sed accessit.* On which account, although he design'd *Eradius* his own Successor, yet he would not have him ordain'd in his own time: *erit (inquit) Presbyter ut est, quando Deus voluerit futurus Episcopus.* And though it may be presumed, that *P. Damasus* was not ignorant of that *Canon* of *Antioch*, (if there was truly any such:) he living so nigh to the time of that *Council*; yet, in his *Constitution*, whereby he endeavours to abolish the *Chor-Episcopi*, (which we find in *Decr. Gratian. p. 1. Dist. 68. c. Chor-Episc.*) he calls them, meer and single *Presbyters*; and that through *Pride* only they usurped the *Episcopal Office*: and that by virtue of their *Ordination* they could not exercise any *Episcopal Privilege*, both the *Council* of *Neo-Cæsarea*, and *Damasus*, ground upon this *Foundation*, That *Presbyters succeed only to the 70 Disciples, and not to the Apostles.* But suppose the *Foundation* on which they build to be a tottering *Basis*, yet we may clearly read so much upon the *Frontispiece* of that *Superstructure*, That they judg'd the *Chor-Episcopi* to be

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nothing



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nothing else but *Presbyters*. But as to the Succession, the Learned *Spalatensis* (a great Asserter of the Episcopal Privileges) judgeth aright, that both Bishops and Presbyters are the Apostles Successors *in potestate ordinaria*; but with this difference, that the former succeed *in plenitudinem potestatis*, the latter *in partem sollicitudinis*; which in the case of the *Chor-Episcopi*, was a little amplified: that Restraint which the Ecclesiastical Law hath laid upon the intrinsical Power of a Presbyter being taken off. For an Ecclesiastick may be empowered *jure Sacerdotii*, to do many things *in actu primo*, even when the *exercitium actûs* is fitly bound up by the Canons of the Church, in order to the eviting of Schism, Scandal and Confusion in the House of God; which ought to be *Domus Ordinata*. And if that accurate Antiquary *Beveregius* had well considered this, he would not (I suppose) have so bitingly maintained, That the *Chor-Episcopi* could be nothing else but Bishops.

*Article XIII.*

*Mat.* 20. 26, 27, 28. *1 Tim.* 5. 1, 2.  
*2 Tim.* 2. 24, 25. *Philem.* 8. 9.

HAVING but just now mentioned the Honour of the Clergy, I would next advise all the Governours of the Church to demean themselves courteously and affably to all; their Christian Gentleness and Condescendence being the fittest Machin to scrue out internal Respect from all Ranks of People. For nothing commends Church-men so much, as a Pious Modesty: all Degrees of Persons, but especially theirs, being like Coins, or Medals; to which, howsoever Virtue give the Stamp and Impression, Humility must give the Weight. Let not therefore any of them in their Travels towards the Northern Pole, use insolent Boastings towards any Person of Honour; especially in their own Habitations, which ought to be *Asyla* to all. And let them not improve that strange Logick any more, as to infer, That some Gentlemen are bigot Fanaticks, because they

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earnestly entreated them to preach on the 29th of *May*, seeing they were upon the Place, and the Church was vacant: though they were not pleased to do it. Or, to conclude, that they called some other Bishops, *Cheats & Knaves*, because they wished, that all of them were as good and just as their own *Ordinary*. For, without all Peradventure one haughty expression of a proud Priest, hath a greater Tendency in it to profelyte a far greater number to Fanaticism, than twenty uttered by the humblest of them all, can bring over to Conformity.

And let all honest Ministers of the Gospel have a large share of those Acts of Humanity; (none of which deserve that Title, who afford not a due Respect to their Superiours, either in Church or State; he being most unworthy to command, who hath not first learned to obey.) nothing being more easie than a little Civility. And yet an obliging Deportment in reference to the Clergy, is a matter of great Importance for the good of the *Order*; For by cherishing all those, as Sons, and Brethren, who are well principled, and make Conscience of their Office, they insinuate themselves into the Hearts of those,

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those, who ( next to the favour of God, and of their Prince,) are indeed the best Support of their Government; for ( as the Excellent Historian hath said ) *Concordiâ res parvæ crescunt; Discordiâ maximæ dilabuntur.* O! how lovingly ( as there had been no disparity at all ) did *St. Ignatius, Polycarp, Irenæus, Cyprian, the three Asian Gregories, Athanasius, Basil, Augustin,* and many other Lights of the Primitive Church, converse with their respective Colleges of Presbyters? Neither will I ever forget that excellent Attestation of the Pious and Eloquent Bishop *Hall*, ( deservedly termed the *English Seneca* ) who appealed to his own Clergy, If his Department amongst them were not such, as if he had been no more but a Presbyter with them, or they all Bishops with him.

Away then with that invidious expression in reference to Presbyters, *The Inferiour Clergy*, ( though it is one of my *Endicks*, That all the Governours of our Church were superiour to all their Presbyters, in that which is usually termed *Clergy*: ) But whether that Fantastick Phrase favour more of Pride or Ignorance,  
it

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it can hardly be determined. Sure I am, in the Primitive Church only Deacons and Sub-Deacons, with the rest of the Orders inferiour to them, were so accounted: As for Presbyters, they were called *Clerici Superioris loci*. And though some Popish Schoolmen have multiplied the Sacred Orders into the number of Nine, yet the Generality of their Theologues and Canonists, reduce them to Seven, whereof *Sacerdotium* is the highest Order; Which Opinion indeed makes *Episcopatus* to be but *Gradus Sacerdotii*; and compriseth *Cantores* under the *Lectores*. It is also the Judgment of some Moderns, That, after the *Chor-Episcopi* were exauktorated by the Primitive Church, as useles and burdensome; that Presbyters were termed, *Antistites in secundo Ordine*; which they collect from that *Iambick* of S. Gregorie, *Οι πρῶ δύντα.* &c. i. e. *The venerable Senate of Presbyters, that preside over the People, and possess the second Throne.* Deacons were indeed prohibited by the ancient Canons, to sit down before Presbyters, without their Leave and Command: But as for the Demeanour of Bishops in reference to their Presbyters,  
it

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it was a *Canon*, renewed more than once  
*Ne sedeat Episcopus stante Presbytero.*

Yea, more than so ; There be some, not inconsiderable Antiquaries, who are so far from thrusting Presbyters below the Hatches, that they have elevated Deacons to the upper Deck of the Superiour Clergy ; imagining, that only Sub-Deacons, and these Orders below them, are to be accounted the *Inferiour Clergy*, which they would collect from *Hierom.* on *Tit.* and *Aug. Epist.* 162. But, *non sic fuit ab initio* ; if we consult the 5th Chapter of the *Acts of the Apostles*, where we may find, that they are not ἑρμῆδοι, but ὑπηρέται, viz. *Mensarii, & Eleemosynarii.* (See *Can. 16. Concilii Sexti Generalis, & Can. 4. Concilii quarti Carthag.* and *S. Chrysostom's* Comment on the 6th of the *Acts.*) Yet it cannot be denied, but that in the latter Centuries of the Primitive Church, the Order of Deacons at *Rome*, (who were but seven in number, according to the Primitive Institution ; and that of Presbyters very numerous ; ) began, not only to equal themselves, but also to look big upon the Presbyters ; and the Arch-Deacon assumed the Title of *Cardinal Deacon* :



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*con*: which Superciliousness, not only gave occasion to the framing of those Canons we have already hinted at, against them; but also to St. *Hierom*, a Presbyter, to take the Pen in his hand, that he might vindicate his own Order from the Contempt of their Inferiours, which he doth at length, *Epist. 85. ad Evagrium*. For let *Blondel* and *Salmasius* pretend what they please, this Renowned Father had no quarrel with the Order of *Episcopacy*; but was not a little irritated by the sawcy and arrogant behaviour of the Deacons: and that they might learn to know, and keep their distance; and that Presbyters might look down upon them, as the *Church-Nethinims*, he screws up the *Presbyteratus* as nigh to *Episcopacy* as possibly he can.

And, ( if I were not afraid to be accounted an impertinent Digressor ) it were easie to demonstrate from the Writings of this Father, that he acknowledged the Power of *Ordination*, *Jurisdiction*, and *Confirmation*, to belong most properly to Bishops. And, even in his *Comment* on *Titus* ( on which *Blondel* layes the greatest stress ; ) he hath

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hath this differencing Expression, *In quo differt Episcopus à Presbytero, exceptâ Ordinatione?* Now, as *Exceptio firmat Regulam in non exceptis*, so the Exception is presumed as true as the Rule. And his, *adevitanda Schismata &c.* is by the greatest Antiquaries looked upon (and not without good reason) as such an Accident that did emerge in the Apostles days. And how can it be conceived, that a man of *Hierom's* Temper, who was indeed very Pious and Learned, but withal had much Keenness in his Spirit, (neither did his great Adversary *Ruffinus* belye him in this Character, *ut erat in quod intendebat vehemens:*) that he would have taken it in good part, that *Augustine* should call himself, *Major Hieronymo quàm Episcopus*, if he had not believ'd the truth thereof? *Credat Judæus Apella, non ego:* Not to mention his writing always respectfully to Pope *Damasus*, as his Superiour in the Church. So that one of the fifteen passages usually cited out of *St. Hierom's* Works, to prove the Superiority of Bishops over Presbyters; and that is, his *Dial. adv. Luciferian.* doth preponderate  
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more with me, than *Spalatensis lib. 2. c. 3.* who saith, That *Hierom's* Prejudice against Bishops cannot be excused; Neither can I deny, but that he was much irritated by the insolent Pride of *John*, Patriarch of *Hierusalem*. I shall only take notice of that, which indeed I account a Punctilio not worth the noticing, though the Enemies of this Sacred Order we are pleading for, lay no little weight upon it, therefore I shall speak a little unto it: and that is, *Hierom* his asserting, that in the Infancy of the Christian Church, there was an Identity of Names; and that *Episcopus* and *Presbyter* signified one and the self same thing. *For Answer.* I never judg'd it a real Controversie which is managed about Names; He must be drenched very deep in the dregs of Malice, (saith *Tertullian*) who raiseth deadly Quarrels about Words or Names, if there be no real Controversie about Things. Therefore I shall readily grant unto them that Bishops of old were called *Presbyters*, or *Elders*; and shall go a greater Length too, than *Ambrose* in his *Comment* on the *Ephesians*, (if it be his) who tells us; that *Omnis Episcopus est Presbyter; sed non omnis*

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*nis Presbyter est Episcopus*; For I verily believe, that in the Infancy of the Gospel, Presbyters were also termed *Bishops* or *Overseers*; and that the Appropriation of those Names to the different Orders, or Degrees of the same Order, was not made till a little after. Yet I joyn not Issue with these, who cite the 20th Chapter of the *Acts*, verse 28. to this purpose: They who are for the *Genevian Platform*, will have those *Elders* to be nothing else but Presbyters, and they hug this Text as their *Palladium*; because (as they fondly imagine) it affords them an *Achillean Argumentum* against *Episcopacy*; for here (say they) the very Name and Office is confounded with that of *Presbyter*; *Overseer* in the Original being *Επισκοπος*. But I must take the boldness to say, that I lay more stress upon the sole Testimony of *Irenæus*, than on all the *Commentaries* which have been written on this Text, since the year 1638, to 1660, or since 1536. (when *Calvin* settled at *Geneva*) till this present year of God: For that Ancient and peaceable Father, (who carried *Peace* in his Breast, as well as in his Name; living within 180 years of the Birth

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Birth of Christ ; He was the Disciple of *Polycarp*, who was brought up at the feet of *S. John* the Apostle, and conversed with many Apostolick men, and had an easie Tradition of the fence of this place : This *Irenæus*, in his five Books against *Heresies*, (especially the *Valentinian Gnosticks*) expressly tells us, *lib. I. c. 14.* that these *Elders* were Bishops of *Asia*, He of *Epheſus* being their Metropolitan, or Arch-bishop. And lest any should imagine, that it would have been a tedious Work and Attendance, for the Apostle to call for all the Bishops of *Asia*, we must suppose it was not of such a Latitude, as the then Third, and now Fourth Part of the Terraqueal Globe, at least, of the known World ; Nor the Dimension of all *Asia* the *Lesser*, called *Anatolia* by the *Greeks*, (as being *East* from them ; ) and now *Natolia* by the *Turks* ; Neither was it the *Roman Asia* in its greatest Latitude, which comprehended the great Kingdom of *Pergamus*, viz. *Ionia*, *Æolis*, *Lydia*, *Caria*, with the two *Mysia's* and *Phrygia's*. The *Proconsular Asia* was yet less ; for it comprehended only *Ionia* and *Æolis*, with the Islands of the *Ægean Sea*, and about the *Helleſpont* :  
But

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But *Asia propriè dicta*, ( of which the Apostle and *Irenæus* speak, ) was least of all ; for it had no more in it but *Ionia* and *Æolis*, as *Hierom* testifies : and *Erasmus* is of the same opinion, that *Asia* in the *Acts* imports only that Country where *Ephesus* stood, that is, *Ionia*. Now, though *Asia* the Lesser, ( as it is distinguished from the Greater ) consisted of many other Provinces, over and above what we have expressed ; viz. *Bithynia*, *Paphlagonia*, *Galatia*, *Cappadocia*, *Pontus*, *Armenia* the Lesser, *Lycaonia*, *Pisidia*, *Isauria*, *Cilicia*, and *Lycia* ; yet all of them amount not nigh to the Dimension of the Famous Kingdom of *France*. And though *Ionia* was very Fertile, and consequently Populous ; yet the Dimension thereof being but small, it was easie for *St. Paul*, staying at *Miletus*, a little City on the Coast of *Ionia*, not far from *Ephesus*, ( and *St. Hierom* saith truly, within ten Furlongs of the Ostiary of that famous River *Meander* ) to call for all the Bishops of that Province to come unto him. We have insisted the longer upon this Historico-Geographical Digression, to demonstrate to the World, that *Presbyterians* make

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much ado about nothing, and build their largest Hopes on a sandy Foundation.

But let us grant to them, (which I know *D. Hammond*, and they that follow him, will not yield;) that the Apostle, in his Epistles to *Timothy* and *Titus*, useth these Names promiscuously; what have they gain'd thereby? Were Bishops of old called *Elders*? So were the Apostles in Scripture sometimes termed Πρεσβύτεροι, and sometimes Διάκονοι; yet no man in his right Wits, but will grant, that they had a Superiority over Presbyters and Deacons. Use is certainly the best master of Words; For *Nomina* being *ex instituto*, that which is applied to signifie such a Notion of the Mind, may (by common Consent) import a contrary Conception: as is well observed by that glorious and learned Martyr King *Charles* the first, in his Dispute at *Newport*, in the *Isle of Wight*; where that Royal Champion (like another *Athanasius*, fighting against the World:) tells those Presbyterian Ministers, That he is not much concerned, whether they call *Episcopatus Ordo*, or *Gradus*; or what Name they give it; provided they acknowlege the Superiority

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rity of those Church-Officers, over Presbyters and Deacons. This was formerly insinuated by that great and good Prince, in his Disputation with *M. Henderson* at *New-castle*, whom he routed both Horse and Foot, and sent home that *Apostle of the Covenant*, a Royal Profelyte. For this great *Athleta* (like to the invincible *Hercules* in all his *Labours* :) was, in all the Disputes that he managed with his unparallel'd Pen, more than Conquerour, through *Him* that loved him. Yea *Salmatius* and *Blondel* (the two great Champions of *Presbytery*) are constrain'd to grant a Difference, at least in the second Century, betwixt Presbyters and Bishops. And if *Blondel* from the year 146, (which he makes the *Epocha* of that Nominal Impropriation;) had made a Retrogradation to CXI, he would have found *S. Ignatius*, in his *Epistles*, which are accounted Genuine, clearly and frequently distinguishing betwixt Bishops, Presbyters, and Deacons; (and that in no less than 35 several Testimonies, which we have no leisure to cite.) I say, accounted Genuine, for these are now so fully vindicated by *J. Vossius*, *Usher*, *Hammond*,

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mond, and D. Pearceſon; that all the Gratings of *Salmafius*, *Blondel*, *Capellus*, and D. *Owen*, will never file off the leaſt *Atom* from their Solidity.

I hope all they of the Epifcopal Order, and Way, will pardon this Digreſſion; I ſhall therefore only deprecate for the Tediouſneſs thereof, if theſe insignificant *Lines* chance to fall into the hands of others; all my Deſign being to ſpeak a Word for Truth, and to give an evidence to the World, that I am no bigot Preſbyterian. But we have not yet done with this *Article*; For there is ſomething yet *quod cadit in Conſequentiam*.

Let not therefore the Governours of our Church be inacceſſible to any of their Preſbyters, nor ſuffer them to dance Attendance at their Gates, as if they were the poor Yeomen of their Guard: *Clemens Rom.* in his excellent *Epistle*, deſcribes the Lord Jeſus to this Purpoſe; (whom all Church-men ought to imitate) *Dominus noſter J. Chriſtus (Sceptrum magnificentiæ) non venit in jactantia Superbiæ & arrogantia, quamvis potuerit, ſed in humilitate.* For I would have them to remember, That it is not Nature, but only

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ly the Providence of God, that hath made the Difference betwixt them; and, it's possible, rather the Grace of their Prince than any Merit of their own, which hath dignified them with such a Title: And if the same be substracted, their *Crest* would instantly fall down to the *Point base of the Shield*. And when Presbyters come where Bishops are, let them enjoy a serene Countenance, without any supercilious Command to *keep their Distance*, or (according to the new coyn'd Phrase) *Know your Measures*. But I wish they consider, and practise that sober Measure, which an Heathen Poet prescribes unto all Mushrooms of a Night's growth, *Fortunam reverenter habe, quicunque repente, Dives ab exili. &c.* For good Words never hurt the Mouth, nor exco-riate the Tongue.

And when any Presbyter (who is sufficiently known to have been constantly of sound Principles, and Practice conform :) shall, with all due respect, Represent some *σφαλμῆα* of the Ecclesiastical Government; (For, I believe, they think not themselves, we are living in *Platonis*

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*Republica, sed in Fæce Romuli:*) to which Regret he is prompted by his Loyalty to Church and State; let him not be spurn'd away, as presumptuous and Impertinent, to tender an Admonition (be it never so Brotherly and humble,) to one that is (forsooth) so much his Superiour: as if the ingenuous Presbyter had committed a Solacism greater than that of *Phormio*, who presum'd to teach the Great *Hannibal*, the Stratagems of War. But I pray them to remember, That *Humanum est labi*; & *aliquando bonus dormitat Homerus*, and hath need to be awaken'd to survey his Charge: and that an *Oltor* may sometimes suggest *verba opportuna*. Sure I am, *Alexander* the Great gave that Testimony to *Abdolominus*, a poor Gardiner, (though of the Blood-Royal of *Sidon*;) That he spake better sence in point of Morality, than ever he heard from any of his greatest Captains: Yea, *Antiochus* the Great declared solemnly, That he had learned more concerning Truths (as to the Interest of his Government) from a poor Countrey Peasant, in one Night's Conference with him, than he had done from all his Courtiers heretofore. For if such  
Presby-

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Presbyters be discountenanced, and their Company slighted ; that Disrespect put upon them will give occasion unto many to imagine, that some Bishops conceive an internal Horrour at the first view of those who have been constantly Loyal ; ( as if a ravenous Wolf had suddenly appeared unto them, or that *Perseus* had accosted them with *Gorgon's* Head upon his Shield ; ) because in the glass of their straightness, they behold their own Obliquities ; *Rectum* ( being ) *Index sui & obliqui.*

But seeing good words ( when they are given very liberally ) are but empty Complements, without good Deeds ; ( for that Character of the Echo may be applied to many Promises and Oaths, now-a-days ; *Vox est, prætereaque nihil.* ) It is also one of my *Endicks*, That the Fathers of the Church espouse the just Interest of their Sons, to the utmost of their endeavours : and, that if a Minister of the Gospel have any Business before a Secular Court, the Bishops would be pleased to assist him in his innocent pursuit or Defence, according to the Sphere of their Activity : For, whither shall a Son flee



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for Protection, if his own Father abandon him? But if they shall meet with more humanity, and readiness to dispatch their affair, from those Members of the Court who are not in Orders; (as the Great Officer of State for the present, is highly applauded by all the Clergy, for his Affability and Favour in their Addresses to him for Justice;) some will be apt to conclude, that these Fathers are only so termed Equivocally, and deserve rather to be called Step-fathers; as being too like unto *Saturn*, of whom the Poets feigned, that he devoured his own Children. But,

*Arbor honoretur, cujus nos umbra tuetur.*

And what greater evidence can be desired of any Allegorical *Lycaon*, a *Bustiris*, a *Polyphemus*, a *Diomedes*, or the Inhabitants of *Taurica Chersonesus*, than this *Hypothesis*? Let us suppose it the great Endeavour of some, to undermine and blow up, by base Calumnies, and false Suggestions, (as if they carried *Faux's* dark Lanthorn in their Tongues,) the Reputation of some of  
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their Brethren ; they having no other provocation to that Diabolical Office, except their Envy of a little favourable Aspect, and good opinion which some Great Persons have conceived of them ; they being hugely concern'd to study a Monopoly of those Grandees, lest at any time they give an ear to any true Suggestion against themselves ; or that any ascend an empty Chair, who are not their Creatures, or of their own swarthy Complexion ; Truth it self having told us, *Qui malè facit, odit Lucem*. But the best Countermine I know to the Fears and Jealousies of those men, the most forcible Antidote against their *Cordolium*, is, to undeceive them by this Assurance, ( which every honest man is ready to give them :) that they would deem it the greatest unhappiness in the World, to be constrain'd to draw in the same yoke with those that have cast off the yoke of *Holy Jesus* ; or to be of the same Order with those who are guilty of so many Disorders. Which voluntary Engagement may afford them more security against their Imaginary Fears, than if the Object of their Dread did affect the stupidity of *Junius Brutus*,

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*Brutus*, whose counterfeited Folly paved the way to the first Consulship of *Rome*. And let us suppose these Obloquies to be as successful as *Malice* it self could wish ; ( it being a very old Maxim in the School of Envy, *Calumniare audacter, aliquid ad-hærebit* ; and, as one said truly, concerning that accursed Combination, call'd the *Covenant*, *That Lyes were the Life of their Cause* ; ) yet these traduced Brethren have, not only the gracious Promises of the Gospel to support them, with that blessed Spirit who did Dictate those Holy Lines, but also the consideration of that of St. *Augustine*, *Quisquis detrahit Famæ meæ, addit Mercedi meæ* : Yea, a serious Reflection upon that of an Heathen man, cannot but somewhat solace them ; *Seneca* having said, *Mala opinio benè parata, delectat* ; The Brazen-wall of a good Conscience within, being a sufficient Fence, and Cordial too, against the malicious Batteries from without, which the Infinite *Wisdom* usually makes to end in a *Brutum Fulmen*, because these uncharitable Arietations proceed mostly from Persons of Brutish affections.

But,

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But, let us jubjoyn this last *Hypothesis*, That some of these Sons of *Belial* (as if they had sucked the Breasts of *Hyrcanian* Tygers, and had petrified Bowels;) were as implacable in their Malice, as those cruel *Roman* Emperours; (one of which Monsters of Nature said, *Non adhuc tecum redii in gratiam*; another *ita ferii, ut se mori sentiat*; a third wished, *That all they whom he hated, had but one neck, that with one blow he might cut it off*; And a fourth said concerning the *Ἀποθέσις* of his own Brother, *sit Divus, modo ne sit vivus.*) Yet I would have these suffering Brethren seriously to consider, that *the Servant is not greater than his Lord*: and, seeing *Innocency* it self was persecuted from the Womb to the Tomb, and from the Cradle to the Grave, both with the Scourge of Hands and Tongues, they, who are almost infinitely guilty before God, ought not to take it in ill part, (far less to be overcome with despondency of mind) when they trace the Footsteps of their Lord and Master; for not only the Patriarchs and Prophets of old, with the Apostles of our Great Master, but also many other eminent *Lights* of the Primitive

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tive Church, have run the same Fate (so that they are not singular in this rugged way) such as, *Narcissus of Hierusalem, Eustathius of Antioch, Athanasius of Alexandria, Gregorie Nazianzen, S. Basil of Cappadocia, and S. Chrysostom of Constantinople*; Most of which were persecuted by the Instigation of Churchmen, because they endeavoured to rectifie those Errors, and to redress those Abuses, which had sullied the very Altar of God; That Aphorism, *Corruptio optimi est pessima*, being not only a Physical Observati-on, but too often verified of Morals also. And these suffering Brethren have good reason chearfully to undergoe the Fate of *Aristides*, even to suffer the *Ostracism*, because they are too vertuous; Though I confess, let them be as innocent as was once the man without the Navel, they will be look'd upon as Criminal, if they do not homologate all that some men say, or do.

*Vid. Concil. General. I. Can. 14. Concil. Carthaginens. 4. Can. 34. Ut Episcopus in quolibet loco sedens, stare Presbyterum non patiatur. Can. 35. Ut Episcopus in Ecclesia, in Confessu Presbyterorum,*  
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*sublimior sedeat; intra domum verò, Collegam se Presbyterorum esse cognoscat. Can. 37. Diaconus ita se Presbyteri, ut Episcopi ministrum esse cognoscat. Can. 39. Diaconus quolibet loco, jubente Presbytero, sedeat. Can. 40. Ut Diaconus in Conventu Presbyterorum, interrogatus loquatur. Concil. Arelat. 1. Can. 18. Arelat. 2. Can. 15. Concil. Laodic. Can. 20. Synod. Quini-Sext. Can. 7. Concil. Bracar. 2. Can. 2. ( a part whereof hath these words ) similiter & Parochiales Clerici, servili timore, in aliquibus operibus, Episcopis servire non cogantur; quia scriptum est, Neque ut dominantes in Clero.*

*Vid. Hieronym. Epist. 2. ad Nepotian. where he sayes, Sta subjectus Pontifici tuo, & quasi Animæ Parentem suscipe: ( which Counsel favours very little of Fanaticism ) se Sacerdotes, non Dominos, esse noverint; Honorent Clericos, quasi Clericos; ut & ipsis à Clericis, quasi Episcopis, honor deferatur: scitum est illud Oratoris Domitii, Cur ego te ( inquit ) habeam ut Principem, cum tu me non habeas ut Senatorem? Augustin. Epist. 48. Non omnis qui parcit amicus est, nec omnis qui verberat intimicus,*



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*micus. &c. Ambros. Serm. 14. Leon. 1. Epist. 82. Greg. 1. De Cura Past. par. 3. Admonendi sunt Subditi, ne plus quàm expedit sint subiecti: ne cum student, plus quàm necesse est, hominibus subijci, compellantur Vitia eorum venerari.*

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### *Article XIV.*

*Psal. 95. 6. Mat. 18. 20. Rom. 15. 6, & 16, 17. 1 Cor. 1. 10. & 5. 8. & 6. 20. & 11. 2, 4, 7, 22, 34. & 14. 33, 40. Col. 2. 5. Tit. 1. 5. Heb. 10. 25.*

**S**INCE we have so frequently mentioned the ancient Canons of the Church; (it being as indecent, if not as dangerous, for a Church to be without Canons, as for a State to be without Edicts; these serving not only as a Directory to the reciprocal Duties of Bishops, Presbyters, and People, but being also Boundaries to all.) I wish we had something that looked like them, and served in Lieu of them, till they be imposed by Authority. For the Tender of the Canonical Oath unto the Candidates of  
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that Sacred Function doth necessarily presuppose some Canons according to which their Obedience should be squared; and by which also the Injunctions of their Superiours ought to be regulated. For I hope none of them are so simple, as to imagine, that this Oath doth imply an absolute implicit Obedience unto the *Beneplacita* of Ecclesiastick Governours, as if

*Sic volo, sic jubeo, stat pro ratione Voluntas,*

were the adequate Law of our Church. The *Angelical Doctor* hath better defin'd it, who tells us, that ( to speak properly ) *Lex, est Sententia præcipiens honesta, &c.* and that it must be enacted with the general Consent of the Clergy, otherwise it cannot be a binding Law to the Church: and if those Qualifications be wanting, though that Precept may be termed *An Ecclesiastical Law*; yet it is not truly such, but *Violentia*: Yea, more than so; as the Swearing of a Souldier to the Colours of his General, doth not only import, that he knows them from the  
Standard

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Standard of the Common Enemy; but also, that this *Sacramentum Militare* is with a due Subordination unto him who gave that General his Commission; (unless any have a mind to imitate the Treachery of that famous *Wolstein*, of whom it is reported by some, that, before his fatal Retreat to *Egra*, he took an independent Oath of the Imperial Army.) For the Precepts of the Superiour must not interfere with the Commands of the Supreme; which, if they be found to do, they ought not to be obeyed. And if it be concluded, that this Canonical Oath in the privation of Canons, is but a meer *Non-ens*; Certainly these Fanatical Preachers are most obliged to some Bishops, who have permitted them still to Officiate in this Church, and yet were never so impertinent as to require from them any Subscription to this Chimerical Fiction. Therefore, I would humbly entreat the Reverend Fathers of our Church to meet privately amongst themselves (accompanied with one or two of their respective Presbyters, whom they judge most Judicious, and known to be of unquestionable Principles;) and let them unanimously

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mously resolve upon an Uniformity of *Doctrin*, *Worship*, *Discipline*, and *Government*, to be practised in this Church. It is certainly a matter of Lamentation, that our National Church should resemble *America*, in its first Discovery: for (as *Peter Martyr*, and *Joseph Acosta* report,) a good Horseman, in one Summer's day's Travel, might meet with variety of Languages, Habits, and Religion, amongst that Barbarous People. Sure I am, (not to speak of *Confirmation*, which is already pressed;) they might easily introduce a Platform of Administrating the Blessed Sacraments of the Gospel; For when one varies from the precise words of the Institution, (which is but too frequently done;) he shall hardly perswade me, that he hath Consecrated those Holy Symbols or Elements, (as they are usually termed) at that time; the words of the Divine Institution being the Essential Form of a Sacrament. And let not the *Lord's Prayer* be any more neglected in the Consecration of the Eucharist, which (as *St. Cyprian* testifies) was the constant *Epiphonema* of that Solemn Benediction, in all the Churches of Christ, in his time:

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The same is also attested by *St. Hilary*, and *St. Augustin*. As for the Gesture at the Holy Table, I humbly suppose, *Standing* will be found the best Expedient to introduce Uniformity into this Church; not only because it staves off the scrupulous Fears of an *Arto-latria*, but also in regard we find direct Evidence for the Practice thereof in the Primitive Church. I shall only produce one Private, and another Publick Authority for it, though many more might be adduc'd to this purpose. *Dionysius Alexandrinus* (who lived about the middle of the third Century, and Wrote *Anno Dom. 260.*) testifies, in a Letter to Pope *Xystus*, That it was the Custom of the Church in his time, to stand at the Lord's Table. As for the Publick Authority; The 20th Canon of the Great and First General Council at *Nice* is sufficient, where we find *Kneeling* on the Lord's Day, and on the day of *Pentecost*, expressly prohibited, and the practice of *Standing* at their Devotions, explicitly enjoyn'd: And that because the Lord's Day is the ordinary Christian Festival, and the whole time of *Pentecost* ( which comprehends the fifty dayes be-  
twixt

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twixt Easter and Whitsunday inclusive:) the constant Festivity of the Church. *Tertullian* and *Epiphanius*, looking upon it, as an Apostolical universal Tradition, not to kneel all that time. Whence we may infer, That if some men speak *Consequenter ad Principia*; (one whereof is, That this Blessed Sacrament is the most solemn part of Christian Devotion:) they must either grant, that the Eucharist was received on those dayes in a standing Posture; or that the People of God did not at all communicate at these times, which were a very absurd Notion; seeing they are acknowledged by all, (who are not wildly Fanatick) to be the fittest Seasons for the Participation of that great Mystry; whereas that of Kneeling is but consequentially inferr'd, because the *Fathers* usually term the Holy Eucharist, *The most sublime, the most solemn, and most useful part of Christian Devotion*; and that it is, *Tremendum & adorabile Mysterium*: though, under Favour, we must expound it (and so the Context usually imports:) of internal Adoration: unless we intend to joyn Issue with the Popish Idolatry. As for that irreverent and lazy Posture



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of *Sitting*, we find neither direct nor indirect Testimony for it: Those Canons which command Standing every Lord's Day, do consequently exclude Sitting, if we look upon that Solemn Action as an Act of Devotion: and *Optatus* hath told us, *Lib. 4. That the People may not sit in the Church*; and *Tertullian* gives the reason, *Lib. de Oratione, cap. 12. That it was an Heathen Custom, and therefore ought to be reprehended.* Let all those who plead so much for that irreverent and lazy Posture, remember, that they comply in their Gesture, not only with these detestable *Arrian* Hereticks, (who design'd thereby to vilifie the Son of God :) but also with those who are worse, the damnable *Soci-nians*; as is evident from *Socinus* his *Tract. De Cæna Domini.* And I wish all Sober Christians would seriously advert to this; That it is not a Corporal Repast, but a Spiritual Refreshment they are call'd unto, when they come to that Holy Table: and let the consideration of the Great King who invites them, and of the unparallel'd Mystery they are to receive, (the Feast-Maker being the Feast it self;) perswade all Christians to present themselves at  
this

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this Gospel-Altar with much more reverence than they are obliged to practise at an ordinary Banquet, or a Penny-Bridale.

Yet, Let not any imagine, that we intend by these *Lines*, to reflect upon some Canons of our Church ; Truly I had no such Design ; but on the contrary, do regret that these *Articles* are fallen too much in desuetude : But it is a Principle of Love to Uniformity, that did prompt me to tender this Overture (yet with all due submission) to the Governours of our Church ; It being a most desireable thing to see all those who desire to fear God's Name, blessed with one mind, one heart, and one way. As for mine own judgment, I can easily subscribe to those words of R. Mr. *Baxter* ; *If it be lawful to take a Pardon from the King upon our knees, I know not what can make it unlawful to take a sealed Pardon from Christ and his Ambassadors, upon our knees.*

Likewise, a set Form of *Excommunication* to be used by all ; whether it be the Lesser, call'd properly *Abstentio ab Eucharistia* ; (the practice of the Primitive Church, which was so copious in this matter, being too much neglected in this Age ;)

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or the greater *Anathema* ; with their respective Relaxations, may be easily resolved upon ; with a form of Ecclesiastick Testificates, in Conformity to the *Literæ formatæ* of the Ancients.

And let all Bishops, wherever they are, (if they be in health) preach on the Anniversaries of the *Nativity*, *Passion*, and *Resurrection* of our Blessed Lord, and on the Anniversary of the *Descent* of the holy Ghost ; as also, on that of the *Nativity* and *Restauration* of our gracious Sovereign upon Earth. And let it be recommended to all their Presbyters to do so ; as also to celebrate the Holy Communion on Easter and Pentecost, at least on every Easter-day, which (as hath been said already) is *Caput institutionis* of the Christian Sabbath ; for though these things be not authoritatively enjoyn'd ; yet the Governours of the Church may easily thereby find the Pulse of their Clergy ; and by this *Tessera* Discover, if there remain as yet any amongst them, who are fermented with some of that soure leaven of Presbytery. It were no difficult Province (if I did not study Brevity;) to answer all the Paralogisms,  
and

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and most foolish Cavils of the Fanaticks, against these Festivals of the Church: But I shall remit them for their Doom to S. *Augustine*, who makes it a Character of a true Son of the Church, to solemnize the Festivals thereof. *Serm.* 253. *De Temp.* (in which number he places that of the *Nativity* in the Front:) and to *Epiphanius*, who in his 75th *Hereſſe*, tells us, That *Aërius* was condemned as an Heretick, as for other things, ſo for oppoſing and condemning the Feſtivals of the Church. But the ingenuous Reader may find the Lawfulneſs and Uſefulneſs of theſe Feſtivals fully aſſerted by that admirable *Hooker*, in his *Eccleſiaſtical Policy*; and the (no leſs) wonderful *D. Hammond*, in his *Treaſiſe* on that Subject: and in particular, whoſoever deſires to ſee the Feaſt of the *Nativity* vindicated from the Imputation of Novelty, let them peruſe *Origen lib.* 8. *contra Celſum*: and his *Hom.* 3. *in Math.* the *Treaſiſe* of *Cyprian*, on that day: and the *Homily* of *Chryſoſtom*, to the ſame Purpoſe; and they will find each of them deducing it from the Practice of the firſt Antiquity: yea, that the 25th of *December* is the An-

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niversary of our Saviour's Birth, ( in my humble judgment ) is notably demonstrated by *Baronius*, in his *Apparatus*, and the Learned *Mountague*, in his Answer to him : But most of all, by M. *J. Gregory*, *Oxon*: of whom it may be truly said, That he hath dived into the very bottom of Antiquity.

If these things, and such as these, were Universally practis'd, a *Liturgy* might be stollen in *pedetentim* upon this Church. And I wish we had a well-reformed one, purified from the Dregs of Popery and Superstition, and framed after the pattern of the most Authentick Liturgies of the Primitive Church (of which the Learned *G. Cassander* hath collected no small variety ; ) that we may again resume the Face and Garb of a National Church ; which hath been, too long, as a Body without the Natural Ornament of Skin and Muscles, or as a flat Picture, not duely heightened with its Shadows : a Liturgy being found, by the Experience of all ancient Times, as a necessary Hedge and Mound to preserve any Profession of Religion, and Worship of God in a National Church, from  
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Irreverence, Confusion, and Contempt: without which Boundary, it is impossible that a tolerable Uniformity should be long retained in any great Incorporation of Christians. And it's observable, That *M. Calvin* himself, when from *Frankfort* he had received an odious, malicious account of many Particulars in the *English* Liturgy, (as any will acknowledge, who shall compare the Report then made, with what he finds : ) though he were so transported as to call them *Ineptias tolerabiles*, yet in a more sober mood, he gave positive Approbation of the same; as is evident from his Epistle to the *Protector* of that Kingdom; in these words: *As for Form of Prayers, and Ecclesiastical Rites, I very much approve that it be set, or certain; from which it may not be lawful for the Pastors in their Function to depart: that so there may be Provision made, for the Simplicity and Unskillfulness of some; and that the Consent of all the Churches among themselves, may more certainly appear: And Lastly also, that the extravagant Levity of some, who affect Novelties, (or at the best, vent a Rhapsody of pious Non-sence:) may be prevented. &c.* Whence we rationally infer; that they who  
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endeavoured the total Abolition of a Liturgy in that Church, had a design to Reform, (or to say better, Deform) Geneva, as well as England; and to chastise Calvin's Estimation of it, as well as that of the English Prelates: Not to speak of that applause which the Learned *Isaac Casaubon* gave, of the great care of Antiquity and Purity observed in the English Liturgy, proclaimed every where in his Epistles to all his Friends; That there was not any where else in the World the like to be found, nor ever hoped he to see it, till he came into that Kingdom. But it seems *Hippolitus*, the old Martyr, prophesied of these Haters of all Liturgies, under the Notion of Anti-Christian; (for all their Declamations against Anti-Christian Rites;) For in his Book *De Anti-Christo*, he tells us; That in the times of Anti-Christ, *Ecclesiarum Ædes Sacrae, Tugurii instar erunt; pretiosum Corpus & Sanguis Christi non exstabit; Liturgia extinguetur; Psalmodiæ decantatio cessabit; Scripturarum recitatio non audietur.* And sure I am, at the Reestablishment of this Government, it might have been introduced with as little Noise and Odium, as the

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the Governours themselves were; for this one Policy then might have done the Turn, even to have holden away the odious Name of the *Service-Book*; which is hateful to many who have a Zeal for the Reformed Religion, but not according to Knowledge; they ignorantly imagining, that it is stuffed with Popery and Superstition. As for any Expressions therein which sound harshly in the Ears of tender Consciences; the Governours of the Church might have indulged them that favour, as to expunge what they could justly pretend gave the least Offence. But they neglecting to take Occasion thus by the Foretop, they have ever since found it *bald behind*. Which puts me in mind of the great Solœcism committed by the great *Hannibal*, in point of War, (though he was one of the slyest and wariest Captains that ever liv'd:) who went not immediately to *Rome*, after the mighty Defeat given to the *Romans* at the Battel of *Cannæ*; for during that great Consternation he might (as *Rawleigh* hath judiciously observed) easily have plucked up the *Roman Empire* by the Roots; but being too much  
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taken up with the Pleasures of *Capua*, and his Amours in *Salapia*, he lost that Occasion, which he could never find again; and therefore was justly upbraided by *Maharbal*, the Master of his Horse, in these Words, *Vincere scis Hannibal, Victo-  
râ uti nescis*. And gave occasion unto the Romans to say, *Capuam Pœnis alteras  
fuisse Cannas*.

But in my weak judgment, the best *Succedaneum* to this neglected Solemn Form of Divine Service, and that which is also the best Expedient to pave the Way into a more perfect one, is; To recommend unto all the Ministers of the Gospel, that every Lord's Day before Sermon they read, with great Reverence) a Lesson at least, out of the Old Testament; and a Chapter or two from the New; (this being much more properly *The Word of God*, than what they preach:) that their People may, in Process of time, be as well acquainted with the Historical part of the Scripture, as with the Precepts, Promises, and dreadful Comminations of the Gospel; For they are meer Strangers to Antiquity, who do not know, that preaching was scarce the third part of the Solemn Service of the  
Lord's

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Lord's Day, that being but a *Tractatus* (as *Augustine* testifieth) on the Lesson which was last read. And let them solemnly pronounce the Decalogue, and Apostolick Creed; all these Steps of Divine Service being variegated and intermixed with short Acts of Prayer and Praise. And sure I am, there is no Congregation (unless the People thereof be very rough hewn: but will stand up (if desired by the Minister to do so,) when he solemnly pronounceth the Sum of the Moral Law, and (as the Mouth of the People) makes a publick Confession of Faith; whereby they shall testifie their willingness, through Divine Grace, to believe and obey all that God hath revealed and commanded.

And let not those, who have the *Cura Animarum*, forget, specially to enjoin their respective Flocks to put themselves in a reverent Posture, when they accost Heaven with solemn Acts of Prayer and Praise; that being indispensibly practised by all the Primitive Church, whose bodily Infirmities proved not an invincible Impediment to them. And, seeing the seeking of a Blessing before meat, and Thanksgiving after it, are brief Adorations of  
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the infinite Goodness, Let all Ministers by their own Example recommend a reverent Posture to the rest of the Guests. Sure, it is a matter of Admiration, to see the Generality of Fanaticks (the *Quakers* only excepted: making their *Graces* (as they are usually termed) commensurable with any pertinent Prayer that is void of Tautologies, and yet not to accost the great *Provvisor* of all the Families of the Earth, with more Reverence than a Temporary Host. And when that short (but very substantial) Hymn was sung, which is termed the *Doxology*, and is a direct Adoration of the Blessed Trinity, (which if I were not ashamed of frequent Digressions, I could easily evince by good Authorities, to have been composed, as a lesser Creed, by the first Council of *Nice*, as a Testimony and Pillar of the Catholick Verity, against the *Arrians*;) all they of the Primitive Church stood up and uttered the same with an audible Voice, as a discriminating Character of the *Orthodox*, from these detestable Hereticks, the *Cerinthians*, *Samosatenians*, and *Arrians*: (the *Samosatenians* being called *Paulianists*, in the 19th Canon of the Council of *Nice*,

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Nice from *Paulus Samosatenus*, the *Heresiarcha*, and perverse Bishop of *Antioch*.) For, though it is an unquestionable Truth, That the Heart ought to be the *Primum Mobile* in all our Acts of Divine Worship, without whose primary Influence and Concurrence, it is at best but a Carcass of Devotion we offer unto Heaven; yet, seeing by the Law of Creation and Grace of Redemption, we are bound to glorifie God with our Souls and Bodies. (for *both are his* saith the Apostle.) Therefore when we make our Addresses to the Throne of Grace, we are obliged to put them both in an humble Posture of Adoration: the Primitive Christians being so far from practising that irreverent and lazy Posture of Sitting in the time of Prayer, that *Tertullian* (as we find in his excellent Treatise *De Oratone*;) inveighs sharply against those who did sit down instantly after Prayer; and he tells them, that they upbraid God to his Face, that they are soon weary of the Duty.

And it were also very fit, that all Ministers were desir'd to exhort their People, to hear reverently, and with discovered



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vered Heads, that Weekly Proclamation from Heaven : ( I mean the Preaching of the Gospel, ) which was the constant Practice of *Constantine* the Great, who was so far from covering his Head then, that he could not be perswaded to forbear standing all the time of Preaching, much less to sit in the time of Prayer : and of the two *Theodosii*, and *Martianus*, the immediate Successor of *Theodosius* the Younger : and I wish that of the Poet were fulfill'd in this particular,

*Regis ad Exemplum totus componitur Orbis.*

But the Deportment of the far greater number of those who are called Christians, is so intolerably notorious, and desperately profane, that if *St. Pauls Infidel* should come in, he would be so far from falling down and Worshipping, that he would be presently bound to report, *God is not in you of a truth.* Yea, some Christians do more reverence to the outside of a Church, than we to the presence of God within it : These of *Habassia*, (saith *Alvarez*) if they pass by a Church (be their haste never so great) they instantly

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stantly dismount, and walk on foot, till they leave not only the Church, but also the Church-yard, very far behind them. And, I fear, the *Turks* shall rise up in Judgment against many Christians for their irreverence in Gods House; for (as *Busbequius* tells us) if a *Turk* should but scratch his head in the time of Divine Service, he would be verily perswaded that he should lose the Benefit of coming to Church at that time: but with us it is Iniquity, even the *Solemn Meeting*. But take we heed lest we come to know, that God was here, by his departure from hence; and that Voice be uttered out of our Temples, which was once heard out of that of the *Jews*, Μεταβαίνωμεν ἐντεῦθεν, *Migremus hinc*.

And, in fine, Let it be recommended to all Preachers, to humble themselves when they ascend that Sacred *Ambo*, where they are to be the Mouth of the People to God in Prayer, and the Mouth of the *Almighty* to the People in Preaching: which *Introitus* they ought to commence with much more Reverence, than if they were to begin a Dance.

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Neither

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Neither should we have such occasion to mind that famous Story ( if it may be so termed ) of the seven *Ephesian* Sleepers; if the Governours of our Church, during these eighteen Winters last by-gone, had studied so much Uniformity, as to be at the pains, unanimously to compile a plain and brief *Catechism* ; ( but withal a material Sum of the whole Christian Doctrine ) and that for the publick Use of this Nation: that every Country-Curate may not improve a Mode of his own; which, if it be not contradictory, is at least disparate from the Platform of his Neighbour: But that by a Form of sound words generally authorized, and practised, young ones may be early informed of the Principal Duties of *Piety* they owe unto God, of *Charity* to their Neighbours, and of *Sobriety* to themselves.

If such things as these were accorded unto, and accordingly performed, it could not truly be said of the Governours of this Church, That they never yet pursued the right Ends of their Government. Yea many such Acts would be a sufficient Gagg to stop the Mouths of the virulent Adversaries thereof, who stick not to say,  
That

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That they look upon Bishops as the easiest Persons in the World, who scarce take any thing else in hand, but to gather up their Rents; and do apply to them that Blasphemous Character which *Epicurus* hath given of his imaginary Deity, *That he is an idle Spectator of the Affairs of the World, and doth no more notice humane Actions, than a Rational man doth the Humming of Gnats in a hot Summer's Day.* They do also accommodate that *Epicurean Motto* unto them, *Satis magnum alter alteri Theatrum sumus*: Some compare them to the Hedg-hog, which rolls it self in its own soft Down, and turns out it's Bristles to all the World besides: Yea some resemble them to a young Gentleman, who takes a flying Crop of a Possession, and regards not the Reparation of its Buildings: And Finally, some make no Bones to assimilate them to that fat Monk in the Story, who (when the Abbeyes were a going down) having received Assurance of a Pension during his own Life, stroaked down his Belly, and said, *modo hic sit bene*, he cared not whether Religion did sink or swim. But leaving these odious Comparisons

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rifons, (as favouring too much of an Anti-Episcopal Spirit;) I proceed to the end of this Article.

When such things as these are resolv'd upon for the Behoof of the Clergy, they ought to be prudently recommended, but not imperiously commanded, under the Notion of Church-Canons; For it is only a General Convocation that can make them such; as being the sole true Representative of a National Church: And till his Majestie's Authority be interposed, they cannot have the Force of Laws. It being a well known *Saying of Optatus Milevit. Ecclesia est in Republica, non Respublica in Ecclesia.* Let us therefore patiently wait till Divine Providence give us serener times, and more Tranquillity in the Land, (for as Physitians say, *Cocta movenda sunt, non cruda.*) and till it please his Majesty to indict a General Convocation of the Clergy. (and, that the Determination of the Circumstances of such a meeting, is one of the Royal Prerogatives, none, but they who are Fanatically Principled, will Question.) But if once this Church were so happy, as to enjoy,



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joy, with his Majesty's Favour, such a Convention; then all the ancient Canons, which are judged useful for this Church, ought to be retrived: and whatsoever is (after mature Deliberation) found Convenient, *pro re nata*, should be reduc'd into Canons, that all may know the proper Standard of the Church.

And let an effectual Course be taken to suppress and eradicate all Schisme, Herefie, and Profaneness, out of this Land; that the Church of God may become terrible to all such, as is an Army with Banners.

And let a door be opened to all Accusers (who are *habiles* in Law) to give in Indictments, *sub periculo*, against any simple or organical Member of this Church; the King's Majesty alennarly excepted; who (as *Tertullian* sayes,) is *solo Deo minor*, and consequently hath no Judge upon Earth. The same Father usually terming the Supreme Magistrate, *post Deum Secundus*: Parallel whereunto is that of *Optatus Milevit*. *Super quem non est nisi filius Deus*.



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But that Church-<sup>man</sup> must needs be more presumptuous than any Pope of Rome, who imagines himself to be both infallible and impeccable: For, though there be some Roman Doctors (especially the *Canonists*: so parasitical, as to adore that *Bishop of Rome* as a Demi-God, and more than a man; and to teach, *That he is Judge of all, and can be Judge of all, and can be Judged by none upon Earth*; yet the most sober and judicious of them, even when they conclude him to be *major singulis*, yet acknowledge that he is *minor universis*, and consequently subordinate to the jurisdiction of a General Council. And that this was the Sentiment and Determination of two late General Councils, (when the Pope's Usurpation was in its *Acme* and *Zenith*;) is evident from those Instances, which the *Acts* of the Council of *Constance* and *Basil* do afford us: (not to speak of that *Anathema* which the *Sixth General Council* pronounced against *Honorius* of Rome, for being a *Monothelite*. Vid. *Concil. 6. Gener. Act. 1, 4, 12.*) For the first depos'd a three-headed *Cerberus*, the simultaneous Popes, (so monstrous was the *Roman Hierarchy*

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at that time.) viz. *John* the 24th, (or 23<sup>d</sup> as some reckon) call'd *Balthasar Cossa*, *Gregory* the 12th, formerly named *Angelus Corarius*, and *Benedict* the 13th, termed otherwayes *Peter de Luna*; and in the Vice of these Anti-Popes surrogated *Martin* the 5th. Likewise the Council of *Basil* pronounced the Sentence of Degradation against *Eugenius* the 4th, and in his Place substituted the Duke of *Savoy*, under the Name of Pope *Felix* the 5th: and, though Providence permitted not this Deposition to take effect (*Amadee* being at last content to exchange the Triple-Crown for a Cardinals Hat; which (as *Calvin* saith wittily) was a Loaf thrown into the Mouth of *Cerberus*;) Yet, that the Authority of this last Council, was no less than that of the First, is evident from the 39th Session of the Council of *Constance*. From which brief History we may infer, That these Roman Doctors, who teach, That the Council is above the Pope, would laugh heartily, if they heard any other Bishop pretend to a Negative Voice in that Assembly: For if any Church-man dream of an Infallibility in himself, he may be

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justly derided, as was that dissolute Prince *Demetrius*, in whose favour the *Athenians* made that wild Decree; *That whatsoever King Demetrius should Command, ought to be held Sacred with the Gods, and just with men.* Yet I have heard it many times Debated as a Problem, Whether some Bishops, or the Fanaticks, would be more filled with consternation at such a General Meeting of the Clergy. But it may be easily Determined, that *John* the 23d, *Paul* the 4th, or any other Profligate Pope had not more dreadful Apprehensions of a lawful and free General Council, than some of those would have of a rightly Constituted Convocation.

*Vid. Can. Apost. 73.*

*Item Concil. Gerundens. Can. 1. Concil. Toletan. 4. Can. 1. & 4. (also the 5th and 17th Canons of the same Synod.) Concil. Bracarens. 1. Can. 20, 21, 22, 23. (where Uniformity in all the steps of Publick Worship is recommended.) Concil. Toletan. 11. Can. 3. Concil. Milevitan. Can. 12. Concil. Agathens. Can. 21. Concil. Vasesens. Can. 7. Concil. Valentin. Can. 1. Concil.*

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*cil. Turonens. 2. Can. 14. Concil. Toletan. 3. Can. 2. Toletan. 4. Can. 9. 12. Toletan. 5. Can. 1.* In all which, a Liturgy is recommended, and Ordained to be used in the Church; viz. A Publick Platform, as to the matter of Solemn Prayer, Praise, and the Administration of the Blessed Sacraments of the Gospel; None being permitted in the Ancient Church to invent and vent Battologies or Tautologies, nor any irreverent Expressions (favouring either of Blasphemy, or pious Non-sence at the best) in the Solemn Acts of Divine Adoration. In the ensuing Canons, the Solemn Anniversary Festivals and Fasts of the Church are appointed. *Vid. Concil. Elibertin. Can. 43. Concil. Agathens. Can. 14, 38, 39. Concil. Aurelianens. 4. Can. 1. Concil. Matisconens. 2. Can. 2.* Cujus hæc sunt verba; *Pascha nostrum, in quo Summus Sacerdos & Pontifex, pro nostris delictis immolatus est, omnes debemus festivissimè colere: & in illis sanctissimis diebus, nullus servile opus audeat facere.* (where by *Pascha* we are not to understand *Easter-Day*, but also *Good Friday*, which was that great day of Expiation.) *Concil. Toletan. 4. Can. 6. Statuimus in sexta feria Passionis Domini Myste-*

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joy, with his Majesty's Favour, such a Convention; then all the ancient Canons, which are judged useful for this Church, ought to be retriued: and whatsoever is (after mature Deliberation) found Convenient, *pro re nata*, should be reduc'd into Canons, that all may know the proper Standard of the Church.

And let an effectual Course be taken to suppress and eradicate all Schisme, Heresie, and Profaneness, out of this Land; that the Church of God may become terrible to all such, as is an Army with Banners.

And let a door be opened to all Accusers (who are *habiles* in Law) to give in Indictments, *sub periculo*, against any simple or organical Member of this Church; the King's Majesty alennarly excepted; who (as *Tertullian* sayes,) is *solo Deo minor*, and consequently hath no Judge upon Earth. The same Father usually terming the Supreme Magistrate, *post Deum Secundus*: Parallel whereunto is that of *Optatus Milevit. Super quem non est nisi filius Deus.*

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But that Church-<sup>man</sup> must needs be more presumptuous than any Pope of Rome, who imagines himself to be both infallible and impeccable: For, though there be some Roman Doctors (especially the *Canonists*: so parasitical, as to adore that *Bishop of Rome* as a Demi-God, and more than a man; and to teach, *That he is Judge of all, and can be Judge of all, and can be judged by none upon Earth*; yet the most sober and judicious of them, even when they conclude him to be *major singulis*, yet acknowledge that he is *minor universis*, and consequently subordinate to the jurisdiction of a General Council. And that this was the Sentiment and Determination of two late General Councils, (when the Pope's Usurpation was in its *Acme* and *Zenith*;) is evident from those Instances, which the *Acts* of the Council of *Constance* and *Basil* do afford us: (not to speak of that *Anathema* which the *Sixth General Council* pronounced against *Honorius* of Rome, for being a *Monothelite*. Vid. *Concil. 6. Gener. Act. 1, 4, 12.*) For the first depos'd a three-headed *Cerberus*, the simultaneous Popes, (so monstrous was the *Roman Hierarchy*

at

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at that time.) viz. *John* the 24th, (or 23<sup>d</sup> as some reckon) call'd *Balthasar Cossa*, *Gregory* the 12th, formerly named *Angelus Corarius*, and *Benedict* the 13th, termed otherwayes *Peter de Luna*; and in the Vice of these Anti-Popes surrogated *Martin* the 5th. Likewise the Council of *Basil* pronounced the Sentence of Degradation against *Eugenius* the 4th, and in his Place substituted the Duke of *Savoy*, under the Name of Pope *Felix* the 5th: and, though Providence permitted not this Deposition to take effect (*Amadee* being at last content to exchange the Triple-Crown for a Cardinals Hat; which (as *Calvin* saith wittily) was a Loaf thrown into the Mouth of *Cerberus*;) Yet, that the Authority of this last Council, was no less than that of the First, is evident from the 39th Session of the Council of *Constance*. From which brief History we may infer, That these *Roman Doctors*, who teach, That the Council is above the Pope, would laugh heartily, if they heard any other Bishop pretend to a Negative Voice in that Assembly: For if any Church-man dream of an Infallibility in himself, he may be

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justly derided, as was that dissolute Prince *Demetrius*, in whose favour the *Athenians* made that wild Decree; *That whatsoever King Demetrius should Command, ought to be held Sacred with the Gods, and just with men.* Yet I have heard it many times Debated as a Problem, Whether some Bishops, or the Fanaticks, would be more filled with consternation at such a General Meeting of the Clergy. But it may be easily Determined, that *John* the 23d, *Paul* the 4th, or any other Profligate Pope had not more dreadful Apprehensions of a lawful and free General Council, than some of those would have of a rightly Constituted Convocation.

*Vid. Can. Apost. 73.*

*Item Concil. Gerundens. Can. 1. Concil. Toletan. 4. Can. 1. & 4. (also the 5th and 17th Canons of the same Synod.) Concil. Bracarenf. 1. Can. 20, 21, 22, 23. (where Uniformity in all the steps of Publick Worship is recommended.) Concil. Toletan. 11. Can. 3. Concil. Milevitan. Can. 12. Concil. Agathens. Can. 21. Concil. Vasens. Can. 7. Concil. Valentin. Can. 1. Concil.*



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*cil. Turonens. 2. Can. 14. Concil. Toletan. 3. Can. 2. Toletan. 4. Can. 9. 12. Toletan. 5. Can. 1.* In all which, a Liturgy is recommended, and Ordained to be used in the Church; viz. A Publick Platform, as to the matter of Solemn Prayer, Praise, and the Administration of the Blessed Sacraments of the Gospel; None being permitted in the Ancient Church to invent and vent Battologies or Tautologies, nor any irreverent Expressions (favouring either of Blasphemy, or pious Non-sence at the best) in the Solemn Acts of Divine Adoration. In the ensuing Canons, the Solemn Anniversary Festivals and Fasts of the Church are appointed. *Vid. Concil. Elbertin. Can. 43. Concil. Agathens. Can. 14. 38, 39. Concil. Aurelianens. 4. Can. 1. Concil. Matisconens. 2. Can. 2.* Cujus hæc sunt verba; *Pascha nostrum, in quo Summus Sacerdos & Pontifex, pro nostris delictis immolatus est, omnes debemus festivissime colere: & in illis sanctissimis diebus, nullus seriale opus audeat facere.* (where by Pascha we are not to understand Easter-Day, but also Good Friday, which was that great day of Expiation.) *Concil. Toletan. 4. Can. 6. Statutum in sexta feria Passionis Domini. Mysterium*



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rium Crucis (quod ipse Dominus cunctis annuntiandam voluit) predicari, atque indulgentiam criminum clara voce omnem populum praestolari; ut Pœnitentiae compunctione mundati, Venerabile Festum Dominicae Resurrectionis, remissis iniquitatibus, suscipere mereamur, Corporisque ejus & Sanguinis Sacramentum, mundi à peccato sumamus. Et Can. 7. ejusdem Concilii; In die Passionis Domini, jejunium (præter parvulos, senes, & languidos) quicunque ante peractas Indulgentiæ preces, solverit, à Paschali gaudio depellatur; nec in eo Sacramentum Corporis & Sanguinis Domini percipiat, qui diem Passionis ejus per abstinentiam non honoravit. Which is more fully expressed in the 89th Canon of the 6th General Council, where we have these words; Qui dies salutaris Passionis in jejunio, oratione, & compunctione cordis peragunt, oportet circa horam mediæ noctis Magni Sabbati, jejunos esse: cum Evangelistæ Matthæus & Lucas, ille per Dictionem, (vespere autem Sabbati,) hic vero per, (profundum Diluculum,) tarditatem noctis nobis præscribant. Vid. Concil. Bracarenf. 1. Can. 4. Concil. Cesar-August. Can. 2, & 4. Item vicesimo primo die, i. e. à 16. Kal.

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*Kal. Januarii, usque in diem Epiphania, qui est 8 Idus Januarii, continuis diebus nulli liceat se de Ecclesia absentare, nec latere in domibus, nec secedere ad villam, nec montes petere, nec nudis pedibus incedere; sed ad Ecclesiam concurrere: quod qui non observaverit, Anathema sit in perpetuum.*

But it seems this endless Curse is little regarded by these Fanaticks, whether Preachers or others, (for that four Leaven is not yet sufficiently purged out of those who Officiate under Bishops;) who are so far from Preaching on the Anniversary of our Blessed Saviour's Nativity, that they cannot be perswaded to countenance with their presence the shortest Homily thereon, no not on those dayes of the Week, whereon, by Publick Authority, Royal Burghs are appointed to have Sermon. And how can it be expected, that these Non-conformists should cordially bless Heaven for common Mercies, when they cannot find in their hearts to adore Solemnly the *Infinite Goodness* for that unparallel'd Demonstration of Free Love? Heaven having no greater Gift to bestow, neither was Earth capable of a greater, than this match-

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matchless Mercy, which was celebrated by the Heavenly *Anthem* of Celestial Quiristers, in the dawning of that blessed Morning, wherein *Oriens ab alto*, that bright *Morning-star* first appeared; yea, wherein that Glorious *Sun* of everlasting Righteousness arose with Healing in his Wings, upon a sinful World. *Vid. etiam Concil. Tolet. 4. Can. 3. Statuimus, ut saltem semel in anno, à nobis Concilium Celebretur, &c.* And a little after, *Omnes autem qui causas adversus quoscunque habere noscuntur, ad idem Concilium concurrant; & pro compellendis quibuscunque personis, quidam Executor à Principe postuletur, &c.*

In regard we have cited many Canons at length, for the Confirmation of this Article, and that there be many Testimonies of the Fathers inserted in the Body thereof to the same purpose; Therefore, lest this *Enchiridium* should be too much dilated, we have forbore to allege any more Authorities to that Effect.

*Ar-*

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### *Article XV.*

*Mat. 18. 17, 18. 1 Cor. 4. 19, 20, 21.  
& 5. 4, 5, 7, 11. 2 Cor. 10. 4, 5, 6. 1 Tim.  
1. 20. Tit. 3. 10. Rev. 2. 2, 14, 15, 20.*

**B**UT till this Church be blessed with  
such a General Rendezvouz of its  
Clergy, let every Bishop vigorously set  
about his Duty in his own Sphere. For  
what One said well concerning a General  
Reformation; That if every man would  
Reform himself, there would little re-  
main for the Supreme Magistrate to do,  
may be here fitly applied; For, if every  
Governour would act his part within his  
own Precinct, sure there would be less  
trouble given to a General Assembly,  
whenever Providence shall give the occa-  
sion thereof. Therefore let them use all  
Means possible, which are purely Eccle-  
siastick, to reduce all Schismaticks to the  
path of Unity, and all Hereticks to the  
path of Verity. But if (after much pati-  
ent waiting for the fruit of their Labours)  
there be no hope of their Conversion,  
then

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then let them proceed to a Judicial Conviction of these obstinate Sinners, who are found to be Irreclaimable : and let the Church-Censures alwayes prevent the Castigations of the Civil Magistrate ; it being a most invidious thing, for the Governours of the Church to clamour upon the Criminal Judge to Fine and Confine those Delinquents, whom they have scarce ever noted as such in their Ecclesiastick Courts. This preposterous Method looks, not only like the *Duo gladii* of *Boniface* the 8th, but doth also resemble Pope *Julius* the second, his throwing *S. Peter's Keys* into *Tyber*, that he might betake himself unto *S. Paul's Sword*.

But this was not the Method of the Primitive Church, which permitted none of it's Organical Members to meddle, either directly, or indirectly, in the Matters of Blood, or bodily Coercions ; as is evident from the ancient Canons ; the passive Effusion of the precious Blood of *Holy Jesus*, and of his Blessed Martyrs, being a rich Compost to the Soil of the Church ; but not the active Shedding of the Blood of others, under a Pretext of Religious Zeal for the Enlargement there-



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thereof. Which looks liker *Mahumet's* way of Propagation, than the Tranquill Methods of the Gospel of Peace.

Primitive Christianity (which did almost infinitely transcend this Age, in the Glowings of Divine Zeal,) knew no such Calentures of Passion: *Bellona* was not then looked upon as a Nursing-Mother to the Church; Nor *Mars* as a God of Reformation: Neither were the Laws of Christ like those of *Draco* or *Mahumet*, written with the Blood of his Enemies; though he sealed them with his own, and sprinkled them with the Blood of Martyrs; as *Tertullian* saith: It being very observable, that the Temple of *Janus* was then shut, when the Prince of Peace was born. For the Church is sufficiently furnished with Means of saving Souls, though she never draw a Temporal Sword: The Diseases of the Mind not being cureable like those of the Body; for Asperitie is no proper Remedy for them, but only Reason, and Lenity of Words. Those good Emperours, *Constantine*, *Valentinian*, the two *Theodosii*, and *Martianus*; proceeded unto no greater Extremity against the most  
dam-



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~~to no greater Extremity against the most~~  
dampnable and incorrigible Hereticks of  
their Times, than the Sentence of Banish-  
ment. Which Christian Lenity was con-  
sonant to the Judgment of Tertullian, cap:  
24. & 28. *Apologet.* And in his *Book to Scapu-*  
*la*, we have this excellent Expression; *Sed*  
*nec Religionis est cogere Religionem; qua*  
*sponse suscipi debet, non: vicum & hostiae ab*  
*animo libente expostulentur.* With whom  
S. Cyprian joyns Issue, *Epist.* 62. and A-  
thanasius, *Epist. ad solitar. Vit. agen.* &  
*Orat.* 1. cont. Arrian. Hilar. con. Auxent.  
& lib. 1. ad Constan. Ambr. *Epist.* 32. &  
lib. 2. *Epist.* 27. Hierom. *Epist.* 62. ad  
Theoph. August. lib. 3. con. Crescon. Gram-  
matic. c. 50. *Nullis bonis in Ecclesia Ca-*  
*tholica placet, si usque ad mortem in quem-*  
*quam, licet Hereticum, seviatur.* Whence  
we may perceive, that the Apology of  
some Ecclesiasticks, for imbruing their  
hands in the blood of that detestable He-  
retick *Servetus*; is point blank contrary  
unto the unanimous Doctrine of the Pri-  
mitive Fathers.

And if we shall alter the Scene from  
*Geneva* to *Rome*, it will be found no less  
tragical and bloody. For (as East and  
West

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West meet together at last, by going asunder) so the *Jesuit* and *Fanatick* trust most unhappily in that Anti-Christian Conjunction of Treachery and Cruelty, & in those damnable Arts of Rebellion, and King-killing; to which execrable Assassinations, and perverse Intendments, *Britain* hath been too long the fatal Theatre. And though these pretend to be Christians, yet I suppose they have no other Apology for their Perfidiousness, than that of a barbarous King, who said, *That his Tongue was not made of Bone.* For it is impossible that Christian Religion should afford them any; it being very observable, That in all those famous Persecutions of the Primitive Church (whereby many Millions were absorbed in the gulf of Death:) not one was found, who thought it lawful to make use of defensive Arms, (though in a just cause) against the supream Authority then in being; but did conquer their Victors and Tormentors, with Constancy and Patience; it being most false what *Bellarmin* asserts, that it was not a Moral, but a Physical incapacity, which restrained them; For *Tertullian* in his *Apologétique* doth clearly evince the contrary.

Whence we may easily conclude, in what Shop those Offensive Arms were  
O framed

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framed, wherewith *Hildebrand* assaulted the German Emperour *Henry* the fourth, and by what hellish Council his Successor *Paschal* the second, was influenced to excite *Henry* the fifth against his Father and Sovereign; not to speak of those Storms which disquieted *Frederick* the first and second all their Dayes; the Clouds that ingendered them being exhaled at *Rome*. But we had need to transcribe the *Annals* of *Germany*, to enumerate the Hostilities of the *Roman* Bishops against the Emperours their Lords; eight of which they excommunicated, and when that was done, then they made the Temporal Sword cut off those whom the Spiritual had struck at. Which Anti-Christian Methods became so formidable to the languishing Emperours, that *Rodulph* of *Habsburg*, (the Founder of the *Austrian* Greatness) would not go into *Italy*, to receive the Crown of Gold at *Rome*, after he was chosen Emperour; calling that bloody City, *The Lyon's Den*: And unto those who urged him to go thither, to receive that third Ceremonial Crown, he frequently uttered that of the Poet,

*Olim*

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*Olim quod Vulpes egroto, canta, Leoni  
Respondit, referam &c.*

But Germany was not the sole Theatre of the unchristian Plots and Practices of these Anti-Primitive Prelates; For, no little Trouble was given to *Philip the Fair*, of France, by *P. Boniface* the eighth of whom it was truly said, *intravit ut Vulpes, regnavit ut Leo, mortuus est ut Canis*. Likewise *Lewis* the 12th had his share of Disquiet from that Martial Prelate *Julius* the second, by whose Fulminations the poor King of *Navarr* was Thunder-struck without Remedy. *Ferdinand* of *Arragon*, having indeed a most Catholick Appetite after the Dominions of his Neighbours; not to speak of the barbarous Assassination of *Henry* the third, and fourth of France, by two desperate Villains, who had been carefully instructed by their Ghostly Fathers in that meritorious Art of King-killing: *Sixtus Quintus* having the forehead, in a publick Consistory at *Rome*, to celebrate that *Jacobin* Friar, as a notable Martyr upon that account.

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But we need not cross the Seas for Instances of this Nature; For if *Innocent* the third (the Hatcher of that most seditious and perfidious XXX Canon of the Council of *Lateran* :) with his Legate *Pandolphus*, were now alive, they would be found to talk of that inauspicious King of *England*, named *John*, his constrained Resignation: and it is no small wonder, after so many Centuries of years, to hear again (in this Age) any noise of that vain and illegal Pretence which all sober Persons imagined, had been blown up long agoe by that Subterranean *Powder-Plot*: but it seems, they intend to give a Demonstration to the World, that no Prescription of time can render a common Whore honest. And if a grain-weight of Christian Ingenuity, or Humanity, can be found in that late prodigious *Conspiracy* against our Church and State, let the Universality of that infernal Design, with those base Appendages of diuturnal plotting, vile Ingratitude, Treachery, and Cruelty, be the sole Judges thereof.

And, in fine, it is my humble Judgment, that, till these Coals of *Juniper* be quenched, which have too long inflamed



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med all the Vitals of the Christian Church (I mean the Puritanical Papist, and Jesuited Puritan: our unchristian Animosities and Feuds (many whereof are meer *Logomachies*, and groundless) shall never be thoroughly extinguished, till the devouring Fire of Hell consume these lesser Flames.

Neither will I ever forget that notable Instance of this *Concordantia Discordantium*, which that excellent Historian *J. A. Thuan.* affords unto us, in his 56th *Book*, where he tells us, that the *Damagogues* of *Paris*, and *Pulpiteers* of *Rochel*, centered in that point of treacherous inhumanity, viz. to put to Death all Prisoners of War, even after the publick Faith had been given unto them. But

*Traçent fabrilia Fabri.*

Therefore the *Antisignani* of the *Arrians*, *Macedonians*, *Nestorians*, and *Eutychi-ans*, (not to speak of many other Hereticks:) were not only conven'd before the respective General Councils, which are accounted the most famous of them all; but were also judicially convicted and Sentenc'd with the highest Censures of the Church, before the Civil



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Magistrate took any other notice of them as Delinquents, than to compell those erroneous Schismatics to appear personally before the Ecclesiastical Court, to which they had been legally summoned: The Church in these Dayes laying down this, as an inviolable Conclusion, that they would not fail to do their own Duty; and if the Civil Magistrate afterwards neglected his, let him answer to God for it, who punisheth *Potentes potenter*: and *ἐν Θεῷ νεμεσις μεγάλη*; as saith Herodot. in *Chione* and *Seneca*, *omne sub regno graviore regnum est*. And in that great *Audit*, every man must stand and fall to his own Master. The *Brachman* *Seculare* being indeed fit enough to restrain exorbitant Practices, but it hath no direct Influence upon irregular Judgments; and I fear, it makes more Hypocrites than sincere Converts; Fire and Faggot (the beloved Argument of the *Roman* Church.) having a more natural Tendency to a preternatural Consumption, than to a Spiritual Conversion. Therefore the *Arrians* (whose Courses were generally very violent, and bloody:) are deservedly look'd upon as the genuine Parents of these Coercive Motives, and dissingenuous Arts, which were

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were judged very heterogeneous to the Nature and Constitution of the Church; which as it transacts only in Spiritual Matters, so it could inflict no other than Spiritual Censures and Chastisements. But when the fiery *Dominicans* arose, (the Dream of *Dominicus* his Mother being a sad Prognostick of the Violence of that Order.) they might justly have been termed, in this Regard, *Arriani Redivivi*; so merciless was that Persecution of the poor *Waldenses*, to which they carried both Lanterns and Faggots: Which bloody Method continues to this day in the *Spanish Inquisition*: these violent Spirits being usually the cruel Lords of that infamous Judicatory, whose inhumane Machins resemble the wild and Barbarous Fancies of *Mezentius* and *Procrustes*, the unnatural Bellowings of *Phalaris* his Bull, the Turkish Gauching and Impaling upon Stakes, much rather than the harmless Engines of the Gospel. And if a Pythagorean *Metempsychosis* were possible, I would imagine, that there had been a transmigration of the Souls of these *Dominicans* into the Bodies of some late *Presbyterians*; one egg, or Fish, not being found liker to another, than is the Re-

semblance of some of these Incendiaries :  
 on which account, one of their abortive Is-  
 sue hath (in one of his Pamphlets) not  
 unfitly termed their *Covenant*, *That great In-*  
*strument of Blood*; whereby he verifies  
 that common Observation, *Omnis Aposta-*  
*ta persequitur suum Ordinem*. But seeing  
 the *Dominicans* were nothing else but the  
 Emissaries of those Masters who pretend to  
 be *S. Peter's* Successors, and in their fierce  
 Anger, and cruel Rage, have cut off  
 more than the Ears of many who were  
 much more innocent than that Servant of  
 the high Priest; Therefore I cannot forget  
 to take notice, in this Place, of another  
 great Abuse committed by some Popes;  
 For the *Croisade* (which was at first de-  
 sign'd to rescue the Holy Sepulchre from  
 the Possession of Infidels; to which great  
 Undertaking many Myriads of Christians  
 were animated by the preaching and Mi-  
 racles of *S. Bernard*: ) was so perverted  
 from that Primary pious Institution, that  
 it was employed to the utter Extirpation  
 of many thousands of the simple and  
 harmless Inhabitants of the Mountains of  
*Languedoc*, and *Provence*. Such is the  
 Affectation of the *Roman* Bishops to  
 wear

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wear the Livery of that Scarlet-coloured Beast.

But the bright *Olybian Flames* of the Primitive Church (which were not *Ignes comburentes, sed lambentes*;) hated, with a perfect Hatred, those Sanguinary Spirits; as may appear from the Deportment of *S. Martin of Tours*, who (as *Sulpitius Sev.* reports) refused to communicate with *Ithasius* and *Idacius*, two Spanish Bishops, because they did prosecute unto Death some of the *Priscillianists*, and that before the Tyrant *Maximus*; (though it cannot be denied, but that they were detestable Hereticks, even *Manichæi Redivivi*, and consequently but half Christians.) So great was the Aversion of these truly Evangelical Spirits, from Shedding of Blood, even in the Cause of God.

Yea more than so: so great was the Antipathy that *S. Martin* had conceived against such violent Courses, that when he was informed, the Tyrant had empower'd some Military Tribunes to go into *Spain*, & there to depopulate the Country, & pillage the goods of all those who would  
not

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not conform, he immediately went to that Emperour, and freely told him, That this pretended Zeal was not kindled by a Coal from the Altar of God, but rather an infernal Fire bred in the Breasts of some furious Bishops, and fomented by the Venome of that old Red Dragon, the natural Feuel thereof: the Event whereof could be no other, than that of a furious Tempest, or overflowing Inundation, which bears down all before it, and puts no Difference betwixt the Good and the Bad, Old or Young, Male or Female, but sweeps away all promiscuously: or like unto a number of ravenous Wolves let loose upon a Multitude of harmless and naked Animals, which have not the Faculty to discriminate betwixt the mangy Sheep and those which are sound in the Flock; So it should fare with those defenceless Creatures, if an Hostile Army should invade a peaceable People, living securely without any Fear or Apprehension of such a sudden Deluge; Friends and Foes, Heterodox and Orthodox, Conformist and Non-Conformist, would be all overflowed alike: the insolent Souldier having no  
other



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other Eyes to discern (but, what Nature hath given to all living Creatures;) betwixt the Faith of an Heretick, and the Orthodox, save only by their Paleness and Garb. So that they who are accustomed to Rapine, almost from their Infancies, if they found rich Moveables, and easily transportable to their own Countries, whether the Owners were rich in the Faith, or not, they would not concern themselves with that nice Distinction; But, as it was said of the dayes of *Caligula*, That it was then Crime enough to be rich; so all should be Fish that should come in their Net: so impartial would these rude Souldiers be. And the Emperour would be so far from attaining his End, that it would rather harden these deluded People to persist in their Non-Conformity; they looking upon themselves as *Martyrs* (at least *Confessors*) for their imaginary Faith: the most ignorant among them being at least so intelligent, as to understand, that this is not the peaceable Method of the Gospel, to proselyte any to the Christian Faith, but point blank contrary thereunto. By which (truly zealous) Intercession,



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sion, this Devout man at last diverted the Tyrant from that most cruel Design.

But, in fine, I shall remit them to the serious Consideration of the State and Practice of the Primitive Church, when the Civil Magistrate was no Christian, but a Persecuter of that way, whose Concurrence they could not expect to their Discipline, but rather a violent Opposition thereunto. And if any of them seemed to put to their helping hand, it was not any Love to the Discipline of the Church, but *Ragione del' Stato*, as the Italians phrase it; Thus the Emperour *Aurelianus* did drive away *Paulus Samosatenus*, that Arch-heretick, and Bishop, from *Antioch*; but it was out of no Principle of Respect to the Church that he did so, (for he was accounted one of the *Persecuting Emperours*;) but from Reason of State, because that proud Heretick was a great Incendiary in that City. Let therefore the present Church imitate that excellent Pattern of the Primitive, before the Halcyonian day of the great *Constantine*.

But if (*in ordine ad Spiritualia*) they will needs make their Address to the Secular Magistrate, for the Coercion of Delin-

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Delinquents, I wish it were rather in the matter of gross Scandal, contumaciously persever'd in, notwithstanding of the highest Censures of the Church inflicted upon them; than of the Sentiments of the Judgment which proceed not the length of unwarrantable Practices. For they who are incorrigibly profane are more overawed by the Terror of man, than by the Fear of God; and much more by the Temporal Sword of the Criminal Judge, than by the Spiritual Sword of the Church; for habitual Practical Atheists may (without breach of Charity) be presum'd to be such in Speculation. I shall only instance the Profanation of the Lord's Day by Salmon-Fishing; there being a vile Pack of brain-sick Hereticks in this Land, who allow the Practice of it. I am indeed far from pleading for a Judaical Sabbath in this Church; But for any who are called Christians to be so employed in the time of God's Solemn Worship, must needs be very odious in the Sight of Heaven, and exceedingly scandalous in the Eyes of all those who are devoted to a Religious Service. Neither find we any such Irregularities tolerated  
in

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in any Christian Church, which passeth not under the name of Barbarous; no, not in *Geneva*, or *Amsterdam*. I know certainly, that this Insolency hath been represented, both privately and publickly, to the chiefest Governours of this Church; and they obtested, to implore the Assistance of his Majesties Secret Council, in order to the effectual Suppression of that Scandal, as being so reflective upon the present Government: but I fear, it hath not yet been done, for there is neither Bruit nor Fruit of that Address.

But if the Governours of our Church desire to avoid those bitter Sarcasmes, *Medice cura teipsum; & Turpe est Doctori &c. De ingratis etiam ingrati queruntur: qui non ardet, non accendit: Si vis me flere &c.* Which (in plain English) import that we should wash our own Mouths before we apply Gargarisms to others; Or (to use our Saviour's Phrase) *pull out the Beam, before thou espy the Mote*; then let them have a special Care, not to be found Profaners of the Lord's Day themselves. Which Scandal they ought to shun the more solicitously, because it was  
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one of the Rocks on which their Predecessours did split ; if we may believe the verbal Assertion of many living Witnesses, and that which a late learned Writer hath consign'd in print : Which Reflection should serve, at least, as a *Pharos*, to prevent all Shipwracks of that nature for the future. But how this Beacon hath been observed, may be perceived from the ensuing little Story. A Bedal of a Country-Church being questioned, not long agoe, before a Country-Session, for bringing home a Burden of Flax on the Lord's Day, made this Apology for himself, That not many Days before, there had been a Bishop in that Village, who in his Return from the North, (where he had been visiting his aged Father, of the same Order with himself;) lodged all Night in the Minister's House, though the Incumbent was not at home; and (not staying to supply that Vacancy) travelled many Miles that Day of his Removal, which was the Lord's Day, with a great Baggage-Horse in his Train, whose Burden was far above the Proportion of Flax he had brought home; Whence he inferr'd, That he thought  
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the Bishops had brought such Carriages in Fashion on the Lord's Day, and that he might lawfully imitate them who were the Fathers and Lights of the Church. From which blunt, but true, Story, (for the poor door-keeper was censured in Publick, for all his imaginary Authentick Apology.) I shall also deduce this Inference; That all Church-men should be as vigilant as Dragons, over their Conversation in the World, that they give not the least Offence unto any; (that Stumbling-block occasioning the most dangerous Fall, which is laid by the imprudent deportment of an Ecclesiastick.) The Plurality of men being more enclined to live by Examples than by Rules, the former being much more obvious to Plebeian heads than the latter, besides it hath a secret Magnetical Virtue, like the Loadstone it attracts by a Power of which we can give no Account. Yea such is the perverseness of humane Nature, since that woful Lapse of our first Parents, that the generality of men are more prone to follow Evil, than to imitate that which is Good.

But



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But, that we may shut up this Point, I shall add no more to the Prosecution of Delinquents *in Foro Ecclesiastico*, but only this Wish, That the Governours of our Church do not ( by their applying violent Corrosives to some who are obnoxious to Error, and too great Lenitives to others who are Scandalous,) give occasion unto any, of applying to them that usual Observation concerning the *Roman* Church, That she punisheth more severely the Violaters of her own Laws, than the Transgressors of the unquestionable Laws of God. I cannot deny, but that it doth exceedingly grate my Spirit, to hear the Adversaries of our Church upbraid the present Government with a Connivence at some Scandals, by saying, That it was not so in the Time of their *Covenant*, ( for so they term that Rebellious Combination against Church and State: ) and that *Presbytery* was a better Bulwark against Error and Prophaneness, than *Episcopacy*; I fail not indeed to tell them, that it must needs have been a very precious Rampart which was cemented with the Blood of Kings; and that I could give them an account

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of many Tyrants (both in regard of Usurpation and Domination) who made very good Laws, and put them severely in execution; For, *Ex malis moribus bonæ oriuntur Leges*. Yet I wish from my very Soul, That our Church (as it is now Constituted) did in Piety, Charity, and Purity (both as to Errour and Prophaneness) outvie all the Sects and Conventicles in the World.

*See the Acts of the First General Council at Nice, under Constantine the Great, against the Arrians. The Second General Council at Constantinople, under Theodosius the Great, against the Macedonians. The Third General Council at Ephesus, against the Nestorians, Auspiciis Theodosii Junioris. The Fourth General Council, against the Eutychians, under Martianus. The Fifth under Justinian the Great, against the Tria Capitula. And of the Sixth, under Constantinus Pogonatus, against the Monothelites. (Not to speak of many Provincial Synods during that Interval.) Vide Concil. Tarraconens. Can. 4. Concil. Antiochod. Can. 34. Concil. Tolet. 4. Can. 30. Tolet. 11. Can. 6. Tol. 1. Can. 5. Conc. Matifcon. 2. Can. 1. Where we have these express words,*

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words, *Nemo Die Dominico talem sibi necessitatem exhibeat, quæ jugum cervicibus iumentorum imponere cogat. Estote omnes Hymnis & Laudibus Deo intenti. Si quis vestrum proximam habeat Ecclesiam, prope-  
ret ad eandem ; & ibi Die Dominico semet-  
ipsum precibus lachrymisque afficiat, &c.*  
*Vid. etiam Concil. Antisiodor. Can. 16.*

*Vide Hieronym. Comment. ad cap. 4. Thren. Peccantes mansuetudine provocentur, non austeritate abjiciantur : August. (scribens ad Proculianum, partis Donatianæ Sectarium ; ) Doceri, & moderatâ ratione ad Colloquia & amicas Collationes invitari debent, qui cogi non possunt : Decere quippe veræ Religionis cultores, ut à perpetuo proposito non recedant, vincendi in bono malum. Idem ad Cecilianum Præsidentem ita scribit ; Ut tumor sacrilegæ vanitatis terrendo potius sanetur, quàm ulciscendo refecetur : & Epist. ad Aurel. Episcop. Si quando minè ab iis qui præsunt adhibeantur, id cum dolore fieri oportere, ultionisque metum ex Scripturis intentari debere, ne ipsi in sua potestate, sed Deus in eorum sermone timeatur. Et in Luculenta illa ad Bonifac. Comitem Epist. idem subdit ; In hujus-*

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*modi Causis, ubi pergraves dissentionum scissuras, non hujus aut illius hominis est periculum, sed populorum strages jacent, detrahendum esse aliquid severitati, & majoribus malis sanandis, charitate subveniendum. (Quod adeo in Ecclesia obtinuit, ut ea Sententia semel atque iterum in Gratiani Decretum transcripta sit.) B. Ambrosius à Valentiniano Imp. puero, ad Maximum Imp. missus (sub id tempus quo iste Tyrannus Priscilliani caput amputasset: ) in Relatione sua testatur, cum Treviris esset, abstinuisse se ab iis Episcopis qui Ithacio communicabant, & à fide devios ad necem petebant. Vid. etiam Greg. i. Moral. Lib. 20. Par. 4. c. 6. Et Lib. 2. Epist. 52. Lib. 11. Ep. 15.*

*Article XVI.*

1 *King.* 21. 19, 20. & 22. 14, 15, 16, 17.  
2 *King.* 3. 13, 14. *Isa.* 58. 1. *Jer.* 1. 17, 18.  
*Ezek.* 2. 6. & 3. 9. *Mat.* 10. 28. *Act.* 4.  
19, 20, 29. & 9. 27, 29. 1 *Tim.* 5. 21.  
*Tit.* 2. 15.

**I**N the foregoing Article we have hinted at the Execution of Discipline. And seeing divers Appeals come from Inferiour Church-Judicatories to the Bishops, and their Diocesan Synods; Let me entreat them with a holy and discreet *ταπεινότης*, to reprehend all who are found guilty within their Jurisdiction, by discountenancing and Censuring all who are Contumacious in Schism, obstinate in Prophaneness, and pertinacious in Errour; especially, if they be Apostates from our Religion, to Quakerism, Popery, or Atheism. For, if they be observed to be destitute of that Courage or Resolution which is necessary in any Governour, it will give occasion unto many to conclude, That God never Call'd them to that Office, seeing they are not endu'd with the Spirit of their Calling: For

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(as the Spirit of Government was imparted by Heaven to the Son of *Kish*, before his Election to the Regal Office, so) the *Almighty* sends none to labour in his Vineyard, but he first furnisheth them with competent Abilities to work there. The Passion of *Fear* (as *Syracides* tells us) betrays those Forces which Reason brings into the Soul, and many times argues an evil Conscience within; *For the Righteous are bold as a Lion*; but the Timorous and Wicked are hide-bound, irresolute, resty, and unactive, always obnoxious to a pannick fear, and void of zeal for the Glory of God, through Want of the Virtue of active Fortitude; so that they are many times afraid of their own shadows. And it was upon the account of that destitution, that the Primitive Church did declare the *Lapsi* and *Clinicks*, who were Baptized in that condition, irregular, and *inhabiles* to Officiate at the Altar; the Former, because they wanted Christian Courage; as is insinuated *Can. X. Concilii Magni Nicæni*: and the Later should not be Ordain'd, because their Faith (who are Baptized on their sick Bed) seems not to be voluntary, but of  
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necesity, which is explicitly given as the reason of that Interdict, by the 12th. Canon of *Neo-Cæsarea*. And, without all Peradventure, He (and he only) is framed by Heaven to be an approved Governour, either of Church or State, who can say in sincerity, with *S. Chrysostome*, *I fear nothing but Sin*: For as the Poet saith,

*Degeneres animos Timor arguit.*

Now the Courage of a Church-Governour imports such a Magnanimity that excludes Pusillanimity on the one hand, and Temerity on the other; that *felix temeritas* (which, as *Seneca* observed, attended the Actions of *Alexander* the Great) being unsutable in a Church-man, who ought alwayes to order his Affairs with discretion; For Christian Prudence admits of the Sagacity of the Serpent, in conjunction with the Harmlesness of the Dove. Therefore this Virtue in an Ecclesiastick, must also shut out that Volatile Sa<sup>r</sup> which is observed in some who pretend to Greatness of Spirit, and should be

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reduc'd to such a Fixation that amounts to an immoveable Constancy in that which (after mature deliberation) hath once been well resolved upon, in conformity to that Advice of Judicious *Salust. Antequam incipias Consulta.—ubi Consulueris maturè, factò opus est.* But that Fixation must never come the length of a *Caput Mortuum*; For, as a faint-hearted Creature is easily frightened by the Audacious; so an unconstant wavering Spirit is, with no less facility, impos'd and wrought upon by the Crafty.

That Character of *Socrates*; *Semper eodem incedebat vultu*; and that Prince's Motto, *Semper idem*, are decent Epithetes in a Church-man. As the inflexible Justice of *Aristides* merited that *Elogium*, *That the Sun might be sooner diverted from its Course, than that Noble Athenian from the Path of Justice*; So the inviolable Resolution of *Athanasius* to adhere unto the Truth, procured that deserved *Encomium*, *Sedem potius mutare voluit quàm Syllabam*: Yea, less than a Syllable (even the interposition of one Letter into the Churches Creed,)

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Creed,) would have composed the Difference betwixt the *Orthodox* and *Arrians*, and have procured eternal Peace to the Christian World, all the Years of the Reign of the Emperours *Constantius* and *Valens*: and that (in all probability) much more effectually, than the Nine disparate Creeds Penned by the *Arrians*, during the Reign of *Constantius*. But they adhered closely to the Council of *Nice*, and did choose rather to cast themselves upon the Providence of God, than to consent to the least Alteration; they perceiving that the substitution of *ὁμοίον* for *ὁμολογόν*, did not only pervert the Sence, and enervate the Authority of that great Synod; but that it did totally invalidate its Determination for *Consubstantiality*. For the *Orthodox* considered, that as *Wisdom is alwaies justified of her own Children*; So that *Wisdom* which descends from above, is first pure, then peaceable; And that *Optabilis est Bellum pace impiâ, & à Deo distrabente*. But I greatly fear that there are too many in this Iron Age so flexible, that

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that they would Chuse to renounce, not only any Letter of the Alphabet, but also all the *Dutch* Consonants, and *Sclavonian* Words, yea, both A, and Ω, before they willingly abandoned their Seats, they being Willows, and not Oaks: Which was given as the reason, by an old Courtier, why he stood (but I suppose not uprightly) in favour, during all the Twenty four Years of Bloody War betwixt the *Red Rose* and the *White*: such persons having a *Versatile Ingenium* (as was said of *Cato* the Elder) which can *uti foro, & servire Scene*.

But a prudent Resolution with a Courageous Constancy, in a Church-Governour, will not fail to animate all the Presbyters within his Jurisdiction, to exercise Church-Discipline impartially, without any fear of finding their own subordinate Authority baffled in the matter of Appeals, when Scandalous persons provoke from their Award to the Bishops Tribunal; which is too frequently practis'd in this Age. But if (in lieu of strengthening) they perceive their Superiours palpably weakening their hands, by conniving too long, and indulging too much

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much unto some Delinquents, it will give occasion, even to those who cannot but approve the form of Government, to wish that they had never seen such Governours, who regard not the Glory of God, or the Good of his Church, nor the Credit of their own Office, nor the Reputation of their Clergy; and that they are too like unto K. *Saul*, given rather for a Curse, than a Blessing unto the People of God: All *Laodicean* Bishops, and all who (as the Satyr said) blow hot and cold with one mouth, being hateful in the sight of God, and odious in the eyes of those who have a pure zeal for the Glory of God, and the Good of his Church; for *Corruptio optimi est pessima*. Yet I doubt not, but that this free Remonstrance (though made by the most Conform of the Clergy,) shall verifie that of the Royal Prophet, *Tange montes, & fumigabunt*; which by some of the old Fathers is applied to these rancorous Vapors which barefac'd Truth exhales from some Mountains of worldly Dignity. And from these little partial Policies (which favour too rankly of a timorous sinful

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Compliance :) Judicious Spectators will take occasion to compare them unto *Æsop's Dog*, who would neither do good, nor let good be done; and to the *Crimæan Tartars*, who will not suffer the *Polonians* to manure a parcel of fertile ground interjacent betwixt them, and that part of the Ancient *Scythia Europæa*, neither will they be at the pains to cultivate it themselves. I deny not, but *Pax cum hominibus, & Bellum cum vitiis*, is an Ancient Christian Maxim; But sure I am, *Pax cum hominibus & vitiis*, is an Anti-christian Conjunction.

But the impartial execution of Discipline hath also a Train of many other excellent Advantages following after it; For all the Cardinal Vertues do evidently and eminently appear therein: And it is an imitation of the *Ἀποστολική* of our Great Master; as also the best Expedient to perswade all Ranks of people to comply with their Admonitions, and to submit entirely and cheerfully to the Yoke of Discipline, when they perceive their Rulers to be no Respecters of Persons, and that their Justice is so far

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far blind, as not to put any difference (in their Censures) betwixt the Noble and the Ignoble, the Rich and the Poor. But if any Byass be perceived towards the Left Hand of Secular Interest, unbyassed persons will be apt to resemble those Canons whereby they pretend to be regulated, unto Spiders Webs, (as one compared *Solon's* Laws;) which catch the lesser Insects, but the greater ones pass through them Scot-free. It was certainly the Consideration of the unmalleable impartiality of a Prelat, which prompted that Great Emperor *Theodosius* to say, *That he knew no Bishop but Ambrose.* There is but little fear, in this byassed Age of the World, of the violation of that Antique Precept, *Ye shall not countenance a poor man in his Cause;* but the Reverse thereof is too frequently transgressed, it being an old Complaint

*Dat veniam Corvis, vexat Censura Columbas.*

Another Advantage of the impartial Execution of Discipline, is, a great Conformity to the Method of the  
Primitive

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Primitive Church. And sure if the prudent practice of many disused Penitentiary Canons were retrived into this Age, it would resemble the Face and Garb of the Ancient Christian Church, much more than it doth. Me thinks, it cannot but be a matter of great admiration unto any that is acquainted with the Primitive History, to find (even before the *Roman* Empire turn'd Christian;) such a Crowd of *Penitents*, especially the *Lapse*, willingly offering themselves to undergo the severest Penances enjoined by those Ancient Canons, which were so strict and diuturnal, that many of them required many years appearance in Sackcloth and Ashes, before they were accomplished; the Church-Guides wanting the *Brachium Sæculare* to second their Discipline, and many times meeting with much opposition therefrom. Neither had the *Penitents* any Temporal Hopes or Fears to induce them, but only a firm belief of the Future Rewards and Punishments of another World. The Principal Canons which contain a Platform of that Ancient Austere Discipline, and which do enjoin an impartial Execution of Church-

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Censures upon all Delinquents without respect of persons, shall be subjoin'd at the period of this Article. I shall only here take notice of the *ἐπιείκεια* of the Primitive Fathers; For in some Cases, these Disciplinary Canons permitted a great Latitude to the Governours of the Church, to dispence with the *ἀντίβεια* or rigorous execution of them, upon the account of Humanity, Charity, Prudence, and Compassion, especially towards those who were in danger to be swallow'd up of too much Grief, or to be absorpted in the Gulf of Death, before they were reconciled to the Church by fulfilling the whole Canonical time of Penance. This Discretion is recommended in the 11th. Canon of that great Council of *Nice*: And thereason of this Remission of the Rigour of the Law in some Cases is exprest in general, by the 7th. Canon of the XI<sup>th</sup> Council of *Toledo*; where we have these very Words; *Ecclesiarum Rectoribus discretio esse debet, ne per inconditam & indiscretam Disciplinam, subeant Homicidii notam.* And the 12th Canon of the same Council of *Toledo* may be

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be termed a Commentary upon that 11th of the Council of *Nice*. Now this Relaxation of Penance (which was nothing else, but a Dispensation with the Rigour of the Canon, upon Prudential and Charitable Motives,) being a great Favour granted by the *Pœnitentiary*, or Spiritual Guide to the Publick or Private *Pœnitent*, it was fitly termed by the Primitive Church, an *Indulgence*; Which Word in the later Ages was grossely abused by the *Roman Church*, in the matter of *Purgatory*; and the unlawful Gain which redounded from that Doctrine, reckoned upon as one of the Three Spiritual Fountains of the Temporal *Intrado* of the Popes of Rome.

But whether this Politick Invention did contribute more to the Avarice, or Ambition of that Hierarchy, can hardly be determined. But sure I am, the Primitive Fathers knew no such Lucrative Doctrine: And if they could have heard *Ticelius*, with the rest of his *Dominican* Pardon-mongers promulgating that most Scandalous Sale of Indulgences in *Germany*, (where, for a little Money, they promised in the Pope's Name, That the Living should  
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be preserved from the Flames of Purgatory, and the Dead immediately extricated out of them;) they would undoubtedly have concluded, That these *Præcones* came from Hell, to publish that Simoniackal Doctrine, of which we find *ne ȳpō quidem*, in all the authentick Decrees of the most ancient Bishops of Rome: Yea to him that readeth the *Decretals*, it may plainly appear, That an *Indulgence* is, an Absolution from Penance imposed in *Confession* only; which was the Opinion of that Learned Cardinal *Cajetan*, after he had once and again conferr'd with *M. Luther* at *Ausburg*; the Judgment of that great Cardinal being homologated by that ingenuous (but miserably deluded by his Cardinals) Pope *Adrian* the 6th, who was also a great Divine, and had written on that Subject long before *Luther* thought to handle it. As for the *Æra* of that unhandsome way of gaining money; It was certainly posterior to the 11th Century, and did not commence, till *Urban* the second, having granted a plenary Indulgence and Remission of all Sins to whosoever made War in the Holy Land, to regain  
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the Sepulchre of Christ out of the Hands of the *Mahumetans*; which was imitated by his Successors for some hundreds of years; Some of which granted it to those who maintain'd a Souldier, in case they could not go to war themselves in Person: and after, in Progress of time, the same Indulgences were given for the taking of Arms against those that obeyed not the Church of *Rome*, (at which we hinted in another Article,) although they were also Christians; and for the most part, infinite Exactions were made, under these Pretences; all which (or the greater part) were applyed to baser Ends and Uses, than was pretended. But it is high time to crave pardon for this brief polemical Digression, and I shall speedily shut up this Article with an Answer to one or two Objections.

Peradventure some are ready to say, it's impossible to retrace that Primitive Pattern unto this Age, unless it were reduced (whereof there is but little hope,) unto that intense Contrition, and Zeal, Faith, Hope, Charity, Humility, Patience and Temperance, which abounded in the Infant Christian Church. Yea,  
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more than so, There were many Schismatics in the Primitive times, (such as the *Novations*, *Donatists*, *Miletians*, and *Luciferians*.) and some Hereticks, (especially the *Montanists*, called otherwise *Catapbrygians*;) who, with a malicious vigilancy, watched for the halting of the Orthodox; which made them bestir themselves the more vigorously against Delinquents; and with a seeming Severity, lest these watchful Dragons should upbraid them with too much Lenity.

*For Answer*; It is a matter of great Regrett to all the true Lovers of *Sion*, that these Christian Vertues are at the best practised among us in too remiss a Degree; And it should be the Endeavour of all Christians to come up to the length of that grand Exemplar; for we have Souls to be saved or lost, as well as they; and there is no less Obligation lying upon us to glorifie God, than was on them. And if every one who professeth that Holy Calling, would in his own Sphere move aright through Divine Grace, we needed not doubt, but that Golden Age would, in a great part, be brought back to the Church, and that we should anticipate

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that blessed *Millenium* which was expected by the most ancient Primitive Fathers, before the Consummation of the World. To which Purpose the most Learned *M. Mede* applies the Doctrine of the ancient *Chiliasm*, and vindicates the Sectors of *Papias*, from the Imputation of *S. Hierom*.

As for the other Objection; It is but too evident, that we have but too many Hereticks and Schismatics living amongst us, whose *Lyncean* Eyes are as maliciously observent of the Defects, and Neglects of our Church, as any of those of the Primitive times were: and who-soever hath not noticed this, it may be truly said of him, that *Domi peregrinatur*.

*Vid. Canones ferè omnes Concilii Illiberini, Neo-Cæsariensis, & Ancyran. Concil. General. 1. Can. 2. & 19. Concil. Tolet. 3. Can. 2, 16. Concil. Agathens. Can. 37. Concil. Carthag. 4. Can. 74. Concil. Turon. 2. Can. 19. Concil. Hispalens. 1. Can. 3. Concil. Matiscon. 2. Can. 14. Concil. Toletan. 4. Can. 31. Tolet. 6. Can. 3. Synod. Quini-sex. vel Concil. General. 6. Can. 95.*

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The Practice of holy Bishops being the best Commentary upon their Doctrine, before we subjoyn any of their Testimonies for the Confirmation of this Article, I shall give a brief hint of some Histories, in order to the refreshing of the Memory of the judicious Reader; for he must needs be a Stranger to all Church-History, who is altogether unacquainted with these ensuing Instances.

The first is of *Maris* Bishop of *Chalcedon*, a blind Bishop, yet he fought not *Andabatarum* more, but boldly told the Emperour *Julian* to his Face, *That he was glad the Almighty had bereav'd him of his Eyes, that he might not see such a vile Apostate as he was.* Such was the Freedom of Spirit wherewith even an *Arrian* Bishop was endued in Behalf of the Christian Religion. But the *παρρησία* of *S. Basil* (a greater, and much more Orthodox Bishop,) was so admirable in the Eyes of the Lieutenant of the Emperour *Valens*, that this Heretical Servant told it as one of the greatest Wonders in the

Q 3      World,



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World, unto his *Arrian* Master, That there was no Threatening imaginable could deter that Metropolitan of Cappadocia, from the Path of Truth and Vertue. St. *Chrysostom* his Freedom of Spirit in reprehending the Vanities of the Empress *Eudoxia*, was so great, that some supposed it had too much of the Satyr in it: and that his wonderful Eloquence would have run in a smoother Channel, if a little Gall, Vinegar, and Vitreol, had not sometimes troubled the Stream. But he deserved from all (and in a right Sence too) to be term'd *Ἀγώνιστος*, or a *kneeless Bishop*, he being inflexible to all the Petitions of Ignorant and Scandalous Ecclesiasticks, who lived within the Priphe-ry of his Patriarchate: Neither could all the Hopes or Fears, wherewith the greatest Secular Persons in the World accosted him, divert that Resolute Prelate, from that which he judged just and Good, and a part of his Episcopal Charge.

Though we might subjoyn many other Examples to this Purpose, yet I shall forbear, for the reason above frequently express'd. Yet we cannot balk in Silence

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lence the well-known Instance of that most worthy Prelate of *Millan*, who repell'd, for the space of eight Moneths, that good Emperour *Theodosius* the Great, from the Holy Eucharist, (that blessed Sacrament being frequently celebrated in the Western Churches, at that time;) and that for his temerarious and cruel Sentence in the mattter of *Theffalonica*. But whether the *παρρησία* of that great Bishop, or *ταπεινοφροσύνη* of that great Emperour, were most admirable, I shall not determine; but shall shut up this Historical Account, with that Resolute Answer which this couragious Prelate gave to *Valentinian* the second, Emperour of the West; who (being instigated by his Mother, an *Arrian*, to give the Principal Church at *Millan* to those Hereticks) did meet with this unexpected Repulse from *S. Ambrose*, in the Porch of his Cathedral, *Non prodam Lupis gregem mihi commissum; hic occide si lubet*. In which Expression his holy Boldness, in Conjunction with a due Submission to superiour Powers, affords new matter of Admiration.

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Now,

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Now, in regard that this little Cento of History hath wasted more Paper than at first I imagin'd it should do, we shall therefore add no more Authorities to this Article.

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### *Article XVII.*

*Mat.* 23. 6, 7, 8. *Ev.* *Act.* 21. 20. *Rom.*  
12. 10. 2 *Cor.* 3. 5. 2 *Pet.* 3. 15.

**W**Hatever Bombast Epithets others give unto them, Let all Bishops when they Converse and salute one another *viva voce*, or by writing, use no other Compellation than that of *Brethren*, which is most consonant unto the Primitive Pattern ; all Christians then living as Brethren, and denominating one another under that notion of *Fraternity* ; ( which word was much used in the Infancy of the Church : and from it the Pagans also took occasion to traduce our Religion. ) But none used it more than the Ministers of the Gospel, whether Bishops or Presbyters ; it being ( as *Baronius* that great Annalist hath well observed ; ) the most

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most usual Compellation of all Bishops among themselves, where there was a parity of Age, or no great disproportion. But when any of the Order, who had stepped in upon a decrepit old age (called by the Latines, *Ætas Capularis*, and *Silicernium*;) did converse with one of the same Order much younger than himself, he usually called him *Son*, and *vice versa*, the younger termed the elder *Father*; (though none of them were so young, but that forty Winters (at least) had snowed upon their Heads; yea, very few Presbyters were Ordained in these Times of Persecution, whose Pulse had not beaten twice twenty years:) To which, if some late Criticks had well adverted, they would have made Use of a better Argument to repudiate the pretended *Areopagite*, (as there want not some solid reasons to do the feat,) than his impertinency, in calling *Timothy*, Son, at the Close of his Book, *Of Ecclesiastical Hierarchy*; though (say they) the said *Timothy* was equal to him, (if not his Superiour) in Piety, Doctrine, and Authority, both being Bishops of famous Churches, and *Ephesus* (where *Timothy* Govern'd) rather a  
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Mother-Church than *Athens*; and that it was the General Custom of the Primitive Church, for Bishops to call one another *Brethren*: But this is a meer Fallacy, à dicto secundum quid, ad dictum simpliciter; For in respect of Age, he might have called him *Son*, though in many other things he had been his Superiour; seeing we find, more than a thousand years after that time, (when Christian Simplicity and Humility were much rarer in the World,) that *Joseph* Patriarch of *Constantinople*, flatly refused the Emperour thereof, (whose, almost desperate, Affairs, in that Conjunction required as great Compliance with the Latin Church, as Conscience could possibly permit,) to prostitute himself to the Bishop of *Rome*, by giving him the usual Adorations of the occidental Church at that time; and plainly told him, that if *Eugenius* the 4th (by whose Influence the Council of *Florence* was celebrated, which was first assembled at *Ferrara*;) were a man much elder than himself, he would call him *Father*; if but of equal years, he would term him *Brother*; if much younger, he would style him *Son*, without the least



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least mention of his pretended Title of *Holiness*. And this was all the Compellation and Obeysance could be obtained from that peremptory Patriarch.

It were also desiræable, That all our Bishops took Place among themselves according to their Age; (excepting the *Metropolitan* or *Primate*, -who is constant *Præses* of that Sacred Colledge, and who usually in the Primitive Church was eminent above the rest, not only in all laudible Qualifications, but also in respect of Age.) For in doing so, they would not only imitate the Sons of that great Patriarch *Jacob*, but they would shew themselves humbly obsequious to many ancient Canons, which appoint the Precedency of Bishops among themselves, to be, at least, conform to the *Æra* of their present Dignity (of which we shall give an account at the end of this Article;) it being a most indecent Spectacle, (and that which in the City of *Sparta* would have appear'd a very ridiculous Pageantry:) to see a Reverend old man treading upon the Heels of one who might have been his Grand-child, and yet of that same Order with himself.

But

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But whether young or old (if they be once of the Order) there is all the reason in the World, that all of them should be interested in all the material Concerns thereof. Time was, when there were no such peculiar Precincts in this Church, which are now termed *Dioceses* ; but all of that Sacred Order Governed this Church *Communi-consilio & Suffragio*, and therefore were denominated *Episcopi Scottorum*, in general : And without Peradventure, all Bishops and Presbyters, Canonically Elected and Ordained, are, *Jure Divino*, Organical Members of the Catholick Church, (as is sufficiently demonstrated by M. *Hudson*, and divers others : ) though we should prescind from all Limitations of Diocesan and Parochial Churches ; which restrictive Boundaries were only determined *Jure Humano* : ( *Damasus* and *Platina* testifying, that *P. Evaristus*, *primus in urbe Roma*, *divisit Titulos Presbyteris*. ) For, if this most reasonable correspondence, and good Understanding were observed amongst all the Bishops of a National Church, there should be no occasion given unto any of that Order, to regret

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gret, that they are seldom call'd to give their Advice in the most important Affairs of the Church; far less their Consent required to the Management of them. Nor should they complain, that when their Assistance is offered, they are us'd much worse than the *Pedarii Senatores* at Rome; the point-blank contrary being put in execution to that which the Plurality had resolved upon; as if they were not the Edifiers of *Sion*, but the Builders of *Babel*, and understood not one another's Language. Which Slight put upon Bishops, may a little alleviate the Neglect of Presbyters; For,

*Solamen miseris, &c.*

But I would humbly tender my Advice to the Governours of our Church, not to use such singular Methods, and dis-joynted Counsels; lest they give occasion unto intelligent Persons, for to resemble them unto *Lewis* the Eleventh of *France*, of whom it was said, *That he carried all his Council about with him*

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him upon one horse. And *Philip de Commynes*, that excellent Historian, observes it to have been the cause of the final Ruin, and fatal end of that King's Rival, *Charles the Warlike*, That he harkened to no Counsel, save that of his own. Perhaps some of these Leading-men have not only the Vanity of *Themistocles* the Athenian General, who dispatch'd all the important Concerns of his Office, the last day of his Abode in the City (as *Plutarch* reports in the History of his Life;) but also the ambition to be thought no less sufficient than that *Perpetual Dictator*, whose great Parts did cast such a dark shadow upon his insignificant Colleague in the Consulship, that they, who in mockery did calculate the *Fasti Consulares*, design'd that Year thus; *Julio & Cæsare Coss.* (the remaining *Bibuli* sitting rather as Ciphers, than Consuls, in the Church of God.) Yet let them be never so sharp, I hope they will acknowledge there is some acuteness in that expression of the Wise Man, *In the multitude of Counsellors there is Safety*; and some sense in that old Maxim, *Plus vident oculi quàm oculus*; and in this also,

*Vis*

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*Vis Consilii expers, mole ruit sua.* For they who will not give ear to the Advice of any other man, ( be he never so godly and Learned ) must needs be such Opiniators, as *Iamblicus* out of *Aristotle* speaks of, who imagine themselves a middle sort of *Rationals*, betwixt God and Man. Yet these Fantastical *Semidii*, shall not only dye like men, but they have good reason to fear, that there shall be no such King found as *David* was, to follow the Bier, and to Lament over them thus ; *Dyed these Generals of the Ten Tribes as a Fool dieth ?* Nay, on the contrary, they may apprehend the Fate of *Jehoram*, that wicked King of *Judah*, who departed *Not being desir'd ; i. e.* None seriously affecting the prolongation of that Life, which was so useles and noxious to the World. And let them remember, that there is scarce any Ancient Council ( if ever they did read them ; ) whether General or Provincial, ( so that we need not amass Citations to this purpose ; ) but Ordains every *Metropolitan* to Assemble a Council of his *Comprovincials* once every year at least, that with common Advice and Consent they may  
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resolve on those things which concern the Good of that Church, at whose Helm Providence hath placed them.

And it is very observable, That there have been some in the World, who, having dream'd of an *αὐταρχία* in themselves, (as if these Fantastick Deities did emulate one of the Names of the true God, which is *Schaddai*,) yet have been led by the Nose by some Sycophantine Creatures of their own; which sons of *Ptolomee Ceraun.* and *Campobasso*, will not fail (when occasion serves) to cut the Throats of their deluded Patrons. But whatever Success their Subterranean Attempts may have, that Ecclesiastick must needs be too prodigal of his Fame, who is surrounded with such disingenuous Varlets, that cast so dark a Shadow upon him, which proves not only a great Scandal to the Church, but also a very great Reflection upon his own Judgment and Honour; For (as *Constantius Chlorus* said well) *He who is not faithful unto God, can never be faithful unto man.* It was an old saying,

*Nulla fides pietasve viris qui Castra sequuntur.*

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I wish there be no ground to apply this to any of the Spiritual *Militia* of this Age: and that none of them may be found like to that perfidious *Grecian Lysander*, who vaunted of himself, That, as some men cheated young Children with a little dose of Sweet Junkets, so he used to Trepan men with Oaths. And it is beyond all doubt, that they must needs be men of prostituted Consciences, and who would make no bones of falsifying their own Oaths for a little Worldly Interest, who endeavour to perswade a Metropolitan Council to become guilty of Perjury; without all Peradventure, such Persons would not think any singular Wickedness too great for them to boggle at.

*Vid. Concil. Arelat. 1. Can. 9. Cujus hæc sunt verba; Ut nullus Episcopus alium Episcopum conculcet. Concil. Carthag. 4. Can. 83. Concil. Milevit. Can. 13. Concil. Agathens. Can. 16. Concil. Bracar. 1. Can. 24. Cujus hæc sunt formalia verba; -- Item placuit, ut, conservato Metropolitanæ Episcopi Primatui, ceteri Episcoporum, secundum suæ Ordinationis tempus, alius alii sedendi locum deferat. Concil. Antioch. Can. 9. & Concil. Carthag. 4. Can. 25.*

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*Vid.*

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*Vid. Greg. 1. Lib. 12. Epist. 15. Cum certum sit Honoris ista Distinctio, ut ipse prior & major habeatur, qui prius fuerat Ordinatus, Communitatis consilio, & concordia actione. Clem. Alex. Pædagog. & Lib. 5. Strom. Tertull. contra Marcion. Lib. 4. & contra Pſychicos. ( though he had followed the Errour of Montanus, before he wrote that Inveſtive againſt the Orthodox; yet there be ſome ſad Truths in it. ) Orat. Gregorii Nazianz. poſt reditum.*

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### *Article XVIII.*

*Aſ. 20. 30, 31. Rom. 16. 17. Philip. 3. 2. 2 Tim. 2. 2. Tit. 1. 9, 10, 11.*

**H**AVING hinted already at the Sentence of Inhability pronounced by the Primitive Church againſt all thoſe who had been Publick Penitents, Declaring them for ever incapable to Officiate at the Altar, whether they were *Candidates* of that Holy Function, or already in Orders; It is fit we here ſubjoyn, That they took the ſame courſe with all thoſe who deſerved

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ved to be such, (suppose they continued for a time Refractory to the Discipline of the Church;) whom they reduc'd, if of the Clergy, to the Laick-Communion, and thought it favour enough in doing no more. Which Censure was not to participate of a mutilated Sacrament, (as some ignorant Papalins pretend, in their pitiful Arguings for that detestable Sacrilege :) but to be in the state of Laicks, that they should not any more enjoy the Honour of sitting among the Clergy, or of being reputed such. And they must needs be void, not only of *Greek* and *Latin*, but of common Sense too, who do not perceive that to be the genuine Import of those numerous Canons of the Eastern and Western Churches, which have pronounced that kind of Censure against the great Delinquents of the Clergy, these refractory Persons being so much the more Criminal, because they added Contumacy to their Guilt, and were many Removes from Conviction.

I wish from my very heart, that the same Method had been us'd in this Church; which would have obviated that great Reproach which hath of late befallen it, in reference to those of the Clergy, who

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engag'd into a Schismatical and Seditious Combination against the Government of Church and State; that pernicious Conspiracy levelling both at Prince and Priest, though many well-meaning Creatures were seduced by these *Ignes fatui*, like those simple Souls which followed *Absalom* to *Hebron*. Yet this was not the sole Aggravation of their guilt; For (as if it had been too little for them to become once the Sons of the Devil;) they confirmed that hellish Confederacy by reiterated Oaths, in Compliance with that old Maxim, *Tutum sceleribus per scelera est iter*. And (not satisfied with raising a devouring Fire in this national Church;) they rested not till they promoted that Combustion, by throwing Firebrands into the Bowels of our Neighbour Kingdom; (as if they were the genuine Issue of *Semele*, after *Jupiter* had approached unto her with the Ensigns of his Deity.) which, raging there much worse than *Ætna* or *Vesuvius* could have done, or the most violent *Vulcano* in the World, inflamed all the Vitals of that well constituted Government: the Universal Conflagration of this poor Island being carried on by these *Bonteseu's*, with no less Pretence of  

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Divine Zeal, than if they had fetch'd the first coal thereof from the Altar of God.

If Justice had been done on those *In-cendiaries*, they would at least have been reduc'd *ad Communionem Laicorum*; and they ought to have looked upon it as a very great Favour indulg'd them, to have been permitted to remain *in Statu quo pri-ùs*, without any other Chastisement, than the Corrodings of their own Consciences, (when they reflect upon the *Catastrophe* of that horrid Tragedy they had been Acting; which was, the Barbarous Assassination of one of the best of Princes.) and a final Desperation of being Advanced to any higher Degree in the Militant Church.

That Hereticks and Scismaticks, even after they have returned with penitent Hearts to the Catholick Church, should look upon it as a very great Favour, to be permitted to continue in the Order wherein they were before that Scandalous Lapse, (yet *absque omni spe Promotionis*,) is so evident from the ancient Fathers, that we need not waste any Paper thereabout: there being no less than thrice mention thereof *in prima Causa secunda Partis Decreti Gratiani*. Vid. *Q. 1. C. 42.*

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& C. 112. 2. 7. C. 21. In all which Paragraphs, that Expression is still mentioned, *Ut in magno habeant beneficio Tolerantiam in Statu quo prius permanendi, absque &c.*

But O! How my heart doth ach, (For, as the *Tragedian* hath said, *Curæ leves loquuntur, ingentes stupent,*) when I consider, what a Scandal the Preferment of some of these, hath given to the Church of God. Their grasping of that which formerly they had solemnly abjured, and persecuted *odio Vatiniano*, as one of the strongest Limbs of Anti-Christ, puts me in mind of that of the Poet,

*Ille Crucem sceleris pretium tulit, hic  
Diadema.*

Which Honourable Elevation is too apt a Temptation to pave the way in corrupt Nature unto inveterate Knavery, when it is observed, That early Villany is prosperous in Youth, and hath the hap to be Crown'd in old Age; unless it be such a Mock-Diadem wherewith an Ambitious Nobleman was once Stigmatized in this Land. To which unhappy Advancement and ominous Elevation, as the *Causa defectibilis*, (together with that Curse which usually attends such Weather-cocks,) many

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ny are apt to impute the Non-pursuance of the true Ends of this present Government, and the re-establishment thereof on sure Foundations; that Proverb being too often verified, κακὴς ἀρχὴ καλὸν τέλος. i. e. *Mali principii, malus exitus*: and Errours in *prima concoctione* are most dangerous. For, Sir John Presbyter is scarce yet warned to Remove from his Usurped Possession, save only, that in lieu of a Presbyterian Moderator, we now have a Presbyterian Bishop, invested with a new Title, and larger Revenues.

And what greater Démonstration need we of it than this, That some Presbyterian Preachers, and Ministers too, are Tolerated, by the sole Authority of some Bishops, to enjoy the *Officium & Beneficium* of those Churches wherein they have been Bellows of *Schism* and *Sedition*: and never yet acknowledged any Church-Judicatory higher than their Kirk-Session, since the re-establishment of this Government? Which is a sufficient evidence, that *simile simili gaudet*, and *Birds of one feather flock together*. For if there were not such Bigots to cajole the *Populace*, the Fanatics of this Land would soon crumble away to nothing.

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Another evidence of the Continuance of their doting upon their Darling *Presbytery*, is, Their Design to depress (as much as possibly they can) those of the Conform Clergy, who have been constantly Loyal to Church and State. Who (in his right Wits) would imagine, when any Episcopal Sec, Theological Chair, or Headship of a College is vacant, but that they would be ready (*secundum vires Inventarii*) to prefer unto those Vacancies, a well-qualified Person, who would be fast to their Government, upon the account of his Loyal Principles? But we see the contrary practis'd; Their old associates in that Hellish Combination must be the only men of whom they are fond; whereby they embrace *Ixion's* Cloud instead of *Juno*, and verifie the common Proverb, *Quos Jupiter vult perdere, illos dementat*: and *Qui sibi nequam, cui bonus?* which joyn issue with that of *Homer*,

*Talis est hominum Terrestrium mens,  
Qualem quotidie ducit Pater Virorumque  
Deorumque.*

But — *aliquisque malo fuit usus in illo.*

For

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For (these being the inveterate *Socii Criminis*) they are sure they will never upbraid them, either directly or indirectly, with their former Immoralities; For, *Carrere debet omni vitio, qui in alterum dicere paratus est.* And if any of them should prove such bold Adventurers, they have this recriminating Repartee in readiness, for such shameless Upbraiders, *Quamvis dignus essem hac Contumeliâ, indignus tu qui diceres tamen;* or that other, which is parallel thereto, *Loripedem rectus irrideat, Æthiopem albus.*

But it is a matter of Lamentation, that their Endeavoursof Depression have prov'd too successful. ( though,

*Nascitur indignè per quem denascitur alter.)*

For, (suppose we had lived the Life of *Nestor*) none could remember, that ever they saw this Holy Function under so much Obloquy and Contempt, as it hath been these few years past. For, unless a man have something else to Commend him than the Dignity of his Office, ( though it is most Sacred, and should render the Exercisers of it every way inviolable: ) yet it is no *πανοπλία* to protect him

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him from the Scoffings, and scurrile Expressions of the Profane; nor from the Undervaluings of those who pretend to some Shadow of Civility and Religion. Yet I should wish, (in behalf of the Church) That, what is grated from the Circumference, were at least, cemented with the Center. But alack! we find there is such an unhappy Conjunction in this Affair, that there is too perfect a Resemblance thereof, unto *Pharoah's Dream*, of which we read, *That the lean and ill-favoured Kine did eat up the first seven fat Kine, yet it could not be known that they had eaten them up; for they were still lean and ill-favoured, as at the Beginning.*

But that we may put a Period to this grating Article; I do firmly believe, That if his Gracious Majesty had been well inform'd of those deplorable Inconveniences, He would have chosen rather to have sent down some English Doctors to have govern'd us *in prima instantia*, than have permitted any of those *Willy-wisps* to jump into these empty Chairs; our Neighbour-Church being such a fertile Soil, that it could easily spare a Charitable Antidote against the Famine of another; (though, to speak Truth, it is a kind of *Nazareth* to

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to our wildest Fanaticks; for they cannot foresee, that any Good shall come from thence.) Yea, I am confident, if our own *Jerusalem* had been search'd with Light Candles, as many, who have been constantly Loyal, (and have suffered much too upon that account;) would have been found to be *Pares Negotio*, who are inferiour to these late *Demagogues* in nothing that is truly good, and much superiour to them all in real Honesty. Yea it is the Opinion of many judicious Persons, That some leading Secular Subjects, whose Hearts were not well disposed towards the Government, had a hand in the Advancement of such; that through their sides (which were too patent to Reproaches) this sacred Regiment might be easily wounded: their feeble Arms not being able to sufflamine that Burden, they conjectured that the weight thereof would make them faint at last, and so permit that celestial Load to fall to the Ground, before an *Hercules* could be found to support it with his Shoulders.

But as for those who longed for the Reestablishment of that ancient Government upon lasting Foundations; and cordially wished to see all that Dirt of Obloquie  
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and Contempt, which had been thrown in the Face of that Primitive Regiment; and sullied it for half an Age, so wiped off, that it might shine with a greater Lustre than before: these well-wishers knowing, that outward Esteem and Reputation is the same to great Persons (especially of the Clergy) which the Skin is unto the Fruit: For, though it be but a Slight and Delicate Cover, yet without it, the Fruit will presently dis-colour, and rot. Sure it would never have entered into the minds of those real Friends of the Church, that no better Expedient could be found to appease a raging Sea, and to procure *Halcyonian* Seasons unto that Storm-beaten (and almost Shipwrack'd) Vessel, than to invert the Story of *Jonah* by placing those runnagate Prophets at the Helm of the Church; the more dexterous and auspicious Pilots being, in the mean time, thrown over Board, into a Sea of Confusion and contempt, like to the scattered Limbs of Innocent *Absyrtus*, and all for that end to retard the just Pursuit of a Criminal *Medea*.

But, seeing it hath been the unhappy Fate of this Church, that such Persons have become the Steer-Masters of that fluctu-

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fluctuating *Ark*; yet true Repentance being (as *S. Hierom* hath said) *Optima Tabula post Naufragium*; I should wish, that there had been a day of Solemn Humiliation appointed, wherein these *Fugitive Lapsi*, might have given Glory to God, by confessing before all his People, (and that from deep Conviction too) a penitent Sense of their former Schismatical and Seditious Courses. Which *Exomologesis* (in my humble Judgment) should have been found more justifiable, and much more edifying too, than to attest the *Searcher of all hearts*, That their Consciences did still approve that persecuted Way, even then when they were preaching, and acting with all their Might against it: whereby they detected themselves, either to have been Hypocrites all that time (than which *Heart, and a Heart* nothing is more odious in the Sight of that God who delights in Uprightness:) or at least, that they would have others to repute them such.

For, I deny not the truth of that Maxim, *Ne pudeat ad meliora transire*, the meaning whereof, as to the present case, is this; That these Malefactors should not be ashamed to repent of their former Per-  
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verseness, and to learn more Candour and Christian Ingenuity for the future. But, I fear, that many of those who were *Protei* before the year 1660, if there come a new Revolution, (which, as long as I breath, I shall every day pray God to prevent,) would easily become *Vertumni*: And that the canting Language of a bold Usurper, would cast them into a new Paroxysm of their old *Vertigo*; so that they should again become the *Ecebolii* of their Age.

*Vid. Concil. General. 1. Can. 9. Concil. Elibertin. Can. 30, 51, 76. Concil. Arelat. 2. Can. 25. Concil. Aurelianens. 4. Can. 8. Concil. Toletan. 4. Can. 52. Concil. Valentin. Can. 4. Concil. Carthag. 4. Can. 68. Concil. Tolet. 1. Can. 2. Concil. Agath. Can. 29. 33. Concil. Illerdens. Can. 5. Concil. Aurelianens. 3. Can. 5. Concil. Matisconens. 1. Can. 2.*

*Vid. Tertul. Apolog. Arnob. Lib. 7. adversus Gentes. Euseb. De Præp. Evang. Lib. 12. Greg. Nazianz. Orat. contra Julian. Apostat. S. Basil. Lib. De Spiritu Sancto. S. Ambros. Lib. 2. De Offic. Chrysost. Lib. 1, 2, & 3. De Sacerdot. Greg. 1. Lib. 4. Epist. 17. & Lib. 7. Epist. 25. Isidor. Hispal. De Eccles. Offic. Lib. 2. Bern. De Consid. Lib. 3, 4.*

*Article*



Article XIX.

**T**HIS Article concerns only those Bishops who are Chancellours of Universities: And I wish they look upon that Honourable Prerogative, as a special part of their Province; having a particular Care, that the respective Houses intrusted to their Charge be well Governed, by causing exact Discipline to be observed in them, and edifying Doctrine alwayes taught, even all the Learned Languages, and Liberal Arts, if there be competent Maintenance settled for these several Professions, or which may be provided by a right improvement of the old Revenues, and the encouragement of pious Christians (who are *in bonis*) to make some Charitable Donations for that effect.

And let them regard all Professours impartially, by hugging them all (as a common Father) with an equal Paternal Affection; provided they be men of Conscience, Learning, Prudence, and Authority, joyn'd with a faithful Sufficiency to exercise their respective Functions seasonably and diligently. And, above all,  
that

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that they be Persons of Loyal Principles, both in reference to Church and State : as also, peaceably disposed, and averse from intrinsecal Factions. As for these *Salamanders*, who ( like the Seditious in *Jerusalem* ) are still jarring within, when they should be opposing the Common Enemy from without, let such be speedily turned out, lest that Brood of the Viper at last tear out the very Bowels of their Mother.

But, seeing the Education of Youth, at their first appearance upon the University-Theatre, is immediately intrusted to the care of the Professours of Philosophy ; Let not these Masters be permitted to be vain in their Conversation or Apparel ; (as if they were School-Boys themselves, who needed to be tutor'd, and have not as yet attain'd to that measure of Prudence, as to govern themselves aright :) but let them be ordered to be patterns of Piety, Gravity, Sobriety, and all kind of Temperance, to Young ones ; that they may edifie them both by their Example and Doctrine.

And let them be careful to teach Youths the most Solid Parts of Philosophy ; viz. The most useful part of *Aristotle's* Logicks, ( which

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(which was his greatest Talent wherein his strength did lye, and whereby he did merit most from the World: ) Remitting the vain pursuit of these Aëreal Notions concerning *Universale, Ens rationis, &c.* to Brain-sick Creatures, whose *ἔργον* it is, *Festucas legere*, and chief Employment, *Nugas & quisquilias* *prosequi*. Let them be also taught somewhat of the *Physicks, Ethicks*, and *Metaphysicks*: But, I humbly suppose, *Moral Philosophy* may be more exactly learned from the *Platonists* and *Stoicks*, than from *Aristotle's Ethicks*; viz. The Books of *Plato, Hierocles, Plotinus, Epictetus, Simplicius, Antoninus, Arian, Cicero, Seneca*, and *Plutarch*: But seeing Christians are to call in Auxiliaries from such, there is no question but *Thomas Aquinas* his *Secunda Secundæ* would be very useful in this Affair. And, I should wish, that the most Learned, Solid, and Discreet Philosophers of an University, or Nation, were employed, not only to draw up an exact *Système* of Moral Philosophy, but also of Natural, Collected from *Des Cartes, Gassendus*, the *French and English Virtuosi*, not forgetting the Learned Works of Sir *Francis Bacon*, (whose profound Philosophical Wit gave the first Rise to the Modern

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dern Experimental Philosophy :) especially his *Natural History* and *Novum Organum*; yea, his *Advancement of Learning*, his *History of Winds*, and *The Prolongation of Life*, would be found also good Adminicles to such a Design. But, as that Systeme should be very material, so it ought to be Succinct, like to that brief (but excellent) Epitome, composed, as some suppose, by M. *Arnold*, and term'd *Ars cogitandi*, which is a notable Summary of Logick. Such a Systeme should serve, at least, as a Text, both to Masters and Scholars; a little Latitude being indulg'd to Professors to Paraphrase on that Diuturnal *Ephemerides*. But let not capricious Brains presume to set forth a new Philosophical Almanack every year, with a design to put the former out of Date, till a new Authority re-enjoyn it.

But, above all, (in destitution of a particular Professour of the Mathematicks) Let every Master of Philosophy Teach his Scholars every Year some of the most useful Species of that excellent Science; viz. *Arithmetick*, *Geometry*, *Geography*, and *Astronomy*, which will be found infinitely more useful, than these *Operosæ nugæ*, taught heretofore in those Places;  
which

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which have no better Effect, than to stuff the Brain, like to a Bubble of Water, or a blown Bladder; and which directly resembles those delicious Viands wherewith Necromancers pretend to feed their Guests, but when they go away, they find their Maws as empty, as when they began that imaginary Feast. So that when these deluded Youths come to Commence *Masters of Arts*, their Instructors may say of them, (though not with a good Conscience) *Accipiamus pecuniam, &c.* And (without any humble Modesty to be their Prompter) they may say of themselves, (with as much truth at least as *Socrates*, when he was pronounced by the Oracle, to be the wisest man in the World) *This I know; That I know nothing.*

And, that with Secular Learning they may drink in the first Milk of Piety, from the Breasts of that *Alma Mater*, Let the Principles of Christian Religion be early instilled into the Minds of young ones; that, Being seasonably taught to remember their Creator in the Days of their Youth, they may not forget him in their old Age, nor be forsaken by him; For

*Quo semel est imbuta, &c.*



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For that end, let such a Book as *H. Grotius* his excellent little Treatise *De veritate Religionis Christianæ* (which, without any Hyperbole, is worth it's weight in the purest Gold,) be so inculcated into their Memories, that they may, not only have it all by heart, but also throughly understand it. As also that notable *Summary* of Christian Offices, call'd, *The whole Duty of man*, compos'd by an unknown Author: or the *Practical Catechism* of the Learned *D. Hammond*; or that of *D. Usher* of *Armach*, Primate of *Ireland*: provided they be first *jure Latii donati*; For all the Communications of the *Lyceum* ought to be in the Dialect of old *Rome*, or that of the City of *Minerva*; that the tenacious Memories of the young ones may be habituated to those Learned Languages.

And how necessary the good Education of Youth is, may appear from that excellent Observation of the great *Lp. Verulam*, That, *The great Multiplication of Virtue upon humane Nature rests on Societies well ordered and disciplin'd: For Commonwealths and good Governments nourish Virtue grown, but do not much mend the Seeds.* Whence he infers, That there ought to be  
a most

a most exquisite *Delectus* of the Tutors of Youth. And (if we give Faith to *Plato*, *Seneca*, and *Plutarch*;) they should be as well qualified Persons as are lightly to be found in the World. And sure, this solicitous Choice of the Educators of Youth was never more necessary, than in this Iron Age, wherein many have been so marred in their Education by Schismatical and Disloyal Principles, too early instilled into them, that this foundering in the Feet hath caused Convulsive Fits, and unsteady Motions in them, as long as they lived. But if the Universities of this Land were blessed with such Professours as we have above described; it is most probable, that from those Seminaries of Knowledge, and fruitful Nurseries of the Muses, eminent Plants might blossom, in Process of Time, to the great Advantage either of Church or State, as Divine Providence shall determine their Lot.

And, seeing these Stations of Philosophy are the best Seminaries this Nation enjoys, for perfecting Young men in order to that Sacred Function; Therefore let not these Professours Monopolize them for many Yeares, by nestling their Families therein,

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as if the Founder had designed nothing else, but the Provision of their Posterity. But let them be enjoyned to live in a Celibate State, that with less Distraction they may prosecute their Studies: and, after the expiration of five, or six years at most, let them give place to others; that, by such a happy Circulation, all the Corners of the Land may reap the Advantages of that Foundation.

It were (in my humble judgment) a very desirable Blessing to this Nation; That His Gracious Majesty, with his Great Council, would be pleased to allow some few Months Cess, to be stocked, for the Enhancing of the Revenues of the Universities; especially of the Primar, and Masters of Philosophy; that the Head of the House may have a competent and constant Annual *Intrado*, to live Splendidly, according to the dignity of his Station. And this opening of Free-Schools to the Professours of *Philosophy*, (without any expectation of the least acknowledgment from any Scholar, and that under the pain of immediate Extrusion from the respective House where they Officiate:) would not only obviate those Scandalous Animosities which too frequently occur betwixt

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twixt Masters of different Colleges, in the Exercise of their beggarly Trade of Mendicating Scholars, but would also be found the best Expedient to Retrive (*jure postliminii*) that ancient University-Discipline, which hath been obnoxious to such a woful Lapse, that it hath undergone the Fate of an immemorial Dispossession. For, if Avarice and Self-interest did not prevail with too many, over the Qualifications and Proficiency of those intrusted to their Charge, yea, and preponderate the Publick Reputation of the House where they live, many who are now *ambabus ulnis amplexi*, would be declar'd incapable to enter within the Philosophick Porch, as being deprehended foundered in the feet, and frequently Criminal in breaking *Priscian's* Head. And not a few who have already entred within these Gates of the Muses, would either be found unworthy to remain there, upon the account of Vitiosity of Life, (which is contagious to the rest of the Society :) or be Extruded for Non-proficiency in their Studies: Degradation to a lower Class, till they caught hold of *Minerva's* Train, would certainly be the least of their Censure. Neither should the

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Subject, by this wished for Contribution, be a Loser ; but ( as we use to speak ) he should prove a Gainer at the long run ; for, what is now expended by them, would, by this Method of Free-Schools, preserve no less, ( if not much more ) to their Posterity, over and above their more laudable Education : For Persons of all Ranks in this Nation, usually sending their Sons to be taught in some University, ( which is highly Commendable, and much applauded beyond Seas : ) they are, ( according to their Quality ) oblig'd to Dispense proportionable Salaries to their Instructors ; Yea, they who have the Inspection of them, are necessitated to require these *Honoraria*, seeing the Provisions of some Foundations are so small a pittance, that they are disproportionable to that *Victus* and *Amictus* which the most Sober Person stands in need of ; Not to speak of the fuel of Charity and Hospitality, and those Materials for buying of Books, and Entertainment of a Servant to wait upon them, which the Dignity of that Office calls for. All which require much more money, than the Poverty of some Foundations can afford.

And



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And let this Chancellour of the University contribute his utmost endeavours that the Provost, or Head of the College, ( usually term'd *Primar* ) excell, not only in the above expressed Qualities, ( that he may deservedly be termed the *Principal* of that Incorporation ) but that also he be Doctor of *Divinity*, and the Reformed Canon Law ; that he may be in a capacity to conferr that Dignity upon the most Learned of the Clergy, when their *Ordinary* shall call them thereunto, that many may be encouraged to merit that Degree ; Honour being the best Nursing-Mother of Arts, and Promover of Sciences. -- But, let those who are, not only Pious, Learned, and Prudent, but also known to have deserved well of the Church, by their constant Loyalty, be invited in the first place, to the participation of that Honourable Degree : For it is well enough known, that Bishops are not in a capacity to promote all such to the most eminent Dignity of the Church ; ( it were indeed a pitiful Nation, if the number of those did not far surpass that of the Episcopal Sees, suppose the Church were so happy, as to have the absolute Disposal of them : )  
there-

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therefore it were but just and fit, that such deserving Persons were (at least) rewarded with those minute and inexpensive Honours, as a Character of the Churches special Favour towards them.

But seeing the Royal Family (the sole Fountain of Honour) hath gratified our Universities with that honourable Privilege and Faculty, To dispense that Cognizance of Learning to the Worthy; let the Chancellours have a special Care, that the same be not abused and disgrac'd, by the Promotion of the Unworthy: For, if old Knaves, Epicures, Buffoons, and grosse Ignorants, who have not a mouthful of good Latin, nor the art to form a right Syllogism, (not to speak of those *Doctoreculi Dominarum*;) be advanced to that Honour; it may provoke his Majesty to recall that Privilege from Universities which hath been so vilified. And, suppose his Majesty be not informed of such an Abuse, yet it will infallibly render that Honour despicable, for an Age atleast. We read indeed of that famous *Epaminondas*, that by his undertaking the sordid Office of a *Scavenger*, he rendered that (which was formerly accounted the basest,) the most honourable in his City:  
But

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But I fear, these pitiful *Doctoreculi* shall be found the Reverse of the Story, and the *Antipodes* of that gallant *Theban*; for the Degree will never dignifie them, but they will vilifie the Honour: And it shall fare with it in the end, as it did with the *Order* of *S. Michael* in *France*, which was at first reputed very honourable, but when two or three unworthy Persons were admitted unto that *Fraternity*, no man of any worth would look after it any more, nor regard it in the least, who had any Regard to his Reputation. Thus *Thuan* in the 23<sup>d</sup> Book of his excellent History, introduceth a French Gentleman, speaking to this Purpose, of that *Order* of *Knighthood*, (which was first instituted by *Lewis* the 11<sup>th</sup>, and at last abolished by *K. Henry* the Third.) *Torquem Conchiliatum postquam indignis promiscue communicari cepisset, non jam esse fortium virorum Insigne, sed omnium bestiarum Collare.* And it shall be the Fate of those ignorant *Knights Errant*, to be compared unto that vain *Roman*, *Ventidius Bassus*, of whom it was said, That he spoiled a good *Muleter*, and made but a bad *Consul*. But I shall shut up this Paragraph with the Observation of some very Judicious Persons;  
That

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That the Principal Reason wherefore *Pallas* hath so few painted Shields in this Nation, is, because the Sons of *Minerva* receive so little Encouragement from their Superiours; the much easier Arts of Adulation, and implicit Obedience, being more valued, than the wearisom Trade of Evisceration; (it being no unfit *Etymology* of the Word *Minerva*, *quod nervos imminuat*; and of *Pallas*, *quod pallidos red-dat.*) For there is much Sence in that of the Poet,

*Sint Mæcenates, non deerunt Flaccæ Marones.*

And some in this too,

— *quis enim Virtutem amplectitur ipsam,  
Præmia s; tollas?*

Time was (even among the Heathen) that Learning was a sufficient Protection against Tyranny; Witness *Antonius Triumvir*, who, when *Varro* (his Enemy, and of a contrary Faction) was list'd for Death; thus gallantly superscrib'd his Name, *Vivat Varro vir doctissimus*: Not to mention *Alexander* the Great his sparing

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ring of the House and Family of *Pindarus*, in that total Everſion, and Epidemical Deſtruction of the *Thebans*; becauſe he was the Renowned Prince of the *Lyrick Poets*, and unimitable, as *Horace* terms him. For, though this *Domitian*, *Maximinian*, and *Lycinian* Age affords but few Examples of this nature, yet ancient Records have (almost innumerable) Inſtances to this Purpoſe.

It cannot rationally be expected, that this Article ſhould be confirmed (as the former are) with many Eccleſiaſtical Canons; ſeeing in the περιφερία of our Citations; there were few Universities in the World, (that of *Pavia* and *Bonomia*, the oldeſt in theſe Weſtern Parts of the World, being by many years poſterior thereunto:) and ſcarce any *Doctōrs*, *Honore Doctōratus*, as it is now uſed; which is not properly an Eccleſiaſtical Dignity, but a Civil Honour conferred, by the Secular Prince, upon Incorporations, (I mean the Faculty of diſpenſing it) or on particular Perſons: Thus *D' avila*, in his excellent Hiſtory of the Civil Wars of *France* tells us, of that Privilege, which *Henry the third*, the French King, vouchſaf'd on the Cardinal *Burbon*; viz. To make *Doctōrs*



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*fers* in every *Faculty*, or liberal Art: For, it being a Secular Honour, must originally derive it's Pedigree from the Throne. Yet we find some mention of *Doctors*, and some Orders concerning them, in a Council holden within the Intervall of our Allegations; viz. *Concil. Cæsar-Augustan.* which was celebrated in the 6th Century. But whether it was that Honour we have been lately describing, or a Dignity purely Ecclesiastical, *adhuc dubitant Doctores*; though it is most probable, that it alludes unto those *Catechists* who were appointed to instruct the *Catechumeni grandes*, (which was an Office equivalent to our Professours of Theology.) such were *Pantenus*, *Clemens*, and *Origen* in the School of *Alexandria*. And, (if we give Faith to *S. Hierom. Lib. De Script. Eccles.*) there was a continual Series of such Ecclesiastical Doctors in that Church, from the Days of *S. Mark* the Evangelist, unto *Pantenus*. Of which some interpret those *Teachers*, mentioned *Eph. 4. 11.* For, as Pastors govern the Church, so these Theologues (say they) govern the Schools. But of this *Article* enough, if not too much.

T H E  
P E R O R A T I O N.

**B**Eing stirred in Spirit, I have adventured (yet with all due submission) to tender these Nineteen *Proposals* unto the serious Consideration of the Governours of this Church. And sure I am, the Conscionable Practice of them, would be found more Honourable, and much more useful, both to Church and State, than were the *Propositions* of an equal number, which by the mischievous *Long Parliament*, were sent after that Glorious Martyr, King *Charles* the first, whom they had first driven from his Royal Residence, by most insolent Tumults.

If the Author had not resolved, long ago, never to raise his insignificant Name out of the Dust of Oblivion, by giving the Press the Trouble thereof, (which is already too much oppress'd with a Shoal of others,) he would not have been ashamed to owne those *Lines* before all the World, with as much Confidence, and  
more

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more Innocency too, than *Heliodorus* espoused his ingenious *Romance*: But this ingenuous Boldness had never its Rise from a Reflection upon the Eloquence of these few Sheets; for he is thoroughly convinced, that his blunt Style is very far from the Art of Oratory, and his Genius no less removed from any Affectation of the Flowers of Rhetorick: but it is the Sense of these sad Truths, and good Wishes, embosom'd in those *Lines*, which did create that Confidence; with something also which his Conscience calls *Zeal*, for the Glory of God, and good of his Church: Wherein he hath endeavoured to trace the Footsteps of *Salvian*, (that zealous Bishop of *Marseils*, who, in a Parallel case to Ours, speaks to this Purpose, *Non verba, sed res; non Ornamenta, sed Documenta affectamus: nudus enim Veritatis ensis intimius penetrat; at vitrum fucatum veritatis Lucem excludit*) and *Gildas* his ruthful Lamentations for the great Degeneracy of the British Church.

And, if his heart deceive him not very much, he may confidently appeal to the Searcher of all Hearts, That it was no Dissatisfaction with the present Form of Church-Government, which prompted him

him to pen this Pamphlet; but rather a sincere Affection thereunto, and an ardent Desire to see the Glory of the second Temple transcend the Splendour of the First; which he would account a kind of Beatifical Vision upon Earth; and wisheth not to live one minute Longer, than to behold this Church once in Possession of that Blessing: For, since he was blessed with any Understanding, he had alwayes a Veneration for that mode of Government, as having (in the greater Lines thereof) a greater Analogy to the Primitive Regiment, than any other Form coyn'd in the Mint-house of *Geneva*: And if the most ancient *Records* of Church-History, and Fathers of the Church be made Judges in the matter, (which, in matters of Fact, must needs be; unless any be so Enthyasiastick as to expect Divine Revelation *de novo*, to determine this Controversie.) I suppose the little Antiquity which he hath read, would engage him to pawn his natural Life upon the Probation of that Assertion, against all the Paralogisms of *Blondel* and *Salmasius* (the two great Genevian Champions) and the more foolish Cavils of many other Praters to the same Purpose.

T

Now;

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Now, though the Author hath humbly tendered this Advice unto all of that Sacred Order; yet he would not have any to imagine, that he undervalues any of them, or that he values all alike: He knows, that there were sometwo or three Stars among them, of the First Magnitude, now Eclipsed from us; ( the dark Curtain of Death being drawn divers years ago, betwixt them and this World:) who, ( when they were in it ) were looked upon by all honest men, as Persons of approved Integrity, and who suffered much for Conscience-sake, even Imprisonment, Banishment, and Confiscation of their Goods; yea, some of them hardly escap'd with their Lives: that Hellish Conspiracy amongst us being somewhat of kin to the *Grecian* Confederacy, whose Insolent Cruelty did so oppress the poor *Trojans*, that it gave occasion to the Poet to say,

*Una salus victis, nullam sperare salutem.*

Yea, the Author being honoured with the intimate acquaintance of some that are alive, he doth highly esteem them, as  
very



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very good men ; and so they were generally reputed when they were but Presbyters ; yet, either the want of a resolute Courage in them, ( the privation whereof is a great *Remora* to great Actions : ) or the destitution of Concurrence in others, ( it being the Fate of those who are unequally yoked, when one presseth forward, another draweth back ; hath nullified their best Wishes, and annihilated their good Endeavours ; Nothing being more contrary, nor a greater Adversary to a direct and strait motion, than that which is Oblique and Retrograde ; and nothing more repugnant to a natural *Conamen*, than a Peristaltick Motion. Which deplorable Disappointment cannot but give occasion to those well-meaning men, to take up that Lamentation of Pope *Adrian* the Sixth, ( whose best motions were retarded, and absolutely hindred by his unhappy Colleagues in the Consistory : ) who said to his familiar and trusty Friends, *That the condition of Popes was miserable ; seeing it was plain, that they could not do good, though they desired and endeavoured to do it.* ( which Obstacles are set down at length by *Padre Paulo*, or *Pietro Saove*

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*Polano*, in his excellent History of the Council of *Trent*.) From which Story *Marcellus Cervinus* (another Pope, of 22 days standing) took occasion to say, *Non videre se, quomodo qui fastigium hoc altissimum tenerent, salutis suæ consulere possint.* Yea, they will be apt to joyn Issue in the End, with the Protestation of that dying Emperour, *Felix si non Imperassem: and multum incola fuit anima mea.* And from this inefficacious Employment, many Spectators (who see not these hidden Impediments, and secret Back-sprents;) are ready to take Occasion to pass this uncharitable Verdict on those good men; That their best Wishes are but *Velleities*; and that they have marred good Presbyters, and made but ill Bishops: And, in fine, will apply to them the Observation of the Historian concerning the Emperour *Galba*; That all men thought him Worthy to reign, before he did Design to Reign: the same being observed in the last Age, concerning *Henry* the third of *France*. For, *Magistratus indicat virum.*

Neither was it any Schismatical Humour in the Author, which prompted him  
to

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to this Remonstrance: For he is so far from having any Design to trouble the Peace of the Church, that he is still apt to comply with the Counsel of *Clement of Rome*, to the *Corinthians*, εἰ δὲ ἐμὲ χάρις, καὶ ἔρις, καὶ κρίματα, ἐκχωρῶ, ἀπειμ, ἢ εἰς βέλῃδε, καὶ ποιῶ τὰ προσασόμενα ὑπὸ τῷ πληθεὶς μόνον τὸ ποιῆμιον τῷ Χριστῷ εἰρήνῃ τῷ μὲν καὶ δεσπομένοις πρεσβυτέρων. *Epiphanius*-- (*Heres.* 27.) sayeth, that *Clement* was an Instance of this Christian Advice, by resigning the Roman See to *Linus* and *Cletus*: But sure *Chrysostom* (*Hom.* 2. in *Ephes.*) professeth so much of himself; and that excellent Theologue *Gregorie Nazianz.* did really practice it at *Constantinople*, making himself a *Jonah* (as he protested in his eloquent *Oration* to the *Second General Council.*) to pacifie those Tumults which were raised about that *Patriarchate*, τὴν προεδρίαν παρήτησεν, saith *Socrates*, *Hist.* L. 5. c. 7. He would willingly choose rather to be exiled into *Terra Australis incognita*, and to be transported extra *Anni Solisque vias*, than to throw the least Spark of Fire into the Bosom of the Church: which pernicious Flame (if

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he were conscious of any Guilt of his own that had kindled the same;) he would judge his heart-blood too mean a Sacrifice to extinguish it; having still in mind the sad Sentence of S. Cyprian, *That Schism is such a Crime, which cannot be expiated by Martyrdome.* Neither is he unmindfull of the Words of *Dionysius Alex.* his Contemporary, who tells us: *That it is better to suffer any thing, than that the Church of God should be rent in pieces: And it is no less glorious to suffer Martyrdome, to keep Division out of the Church, than to die for not sacrificing to Idols; For in the one Case a man suffers Martyrdome only upon his own account, but in the other, he suffers for the Advantage of the whole Church.* It is also very remarkable to this Purpose, what *Optatus (lib. 7. cont. Parmen.)* hath said, *Bono Unitatis, sepelienda esse peccata.* But he must needs be very uncharitable to a skilful Physician, who imagines, that he hath a bad Design upon the Life of his Patient, because he applies Corrosives, when Lenitives are found by Experience to have done no Good; yea, he who hath tasted of that Art of *Esculapius* but *summis labris,*

*bris*, may know, that one whose Body is Plethorick, and Cacochymick, may sleep for a time in a whole Skin; yet he cannot enjoy perfect Health, till these Superfluous Humours, which oppress Nature, be evacuated by seasonable Phlebotomy, and Specifick Catharticks: And that there be some stupid Diseases, (such as a Lethargy-Fever) whose Narcotical Distemper so benummes the Brains, that the Patient cannot be thoroughly remedied, till he be awakened, and kept waking, though it were with *Pinching*. It is indeed easie for any Chirurgeon to Cicatrize a dangerous wound, but it will certainly fester and corrupt within, if it be not first launced, and searched to the Bottom: *Paracelsus* his Palliative Cures lasted not beyond the year. But that methodical Physitian merits most Praise, who, by removing the Cause of the Disease entirely, is an happy Instrument (under God) of producing the noble and diuturnal Effect of Health: *Mens sana in corpore sano*, being the most excellent Blessing of this World.

Much less was Ambition his Instigatrix to this Remonstrance: For the Author



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knows very well, that this Freedom of Spirit, is not the Mode of this Age *Le-  
vare se humo*. He was accounted a wise  
man in his time, who uttered that much  
experienced Truth in ours, *Obsequium  
amicos, Veritas odium parit*; it being  
the Temper of this Iron Age, to look  
upon ingenuous Persons as none of the  
wisest; (so much Honesty appearing as  
so much Folly, in the Eyes of all those  
who have not yet learned to discern true  
Wisdom from Cunning and base Crafti-  
ness; though there is usually no better Fence  
against the Blows of Envy or Malice, than  
the received Opinion, of not being great-  
ly wise.) And, if his Conscience had per-  
mitted him to study the modern Politicks,  
he would have found the Advice, which  
*Tiresias* the Sooth-sayer gave unto *Ulysses*,  
a very useful Reflection to this Purpose;  
who, being enquir'd what was the readi-  
est Stair to rise unto Preferment in this  
World, that Hermaphrodite ingenuously  
told him, That he ought to make  
Use of a Ladder consisting of three  
Roundles; viz. *To learn to lye, to flat-  
ter, and to dissemble*. Now, as that craf-  
ty *Grecian* was found but too docile a  
Disci-

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Disciple in that School ; so these Match-  
avelian Arts of Modern Policy, (as Poli-  
cy is now-a-dayes defin'd by Falshood  
and Knavery :) are but too much in Fashi-  
on in this Age, where Disingenuity is ac-  
counted Wit, and Honesty the height of  
Folly: *Astrea* having fled to Heaven it's no  
wonder, that Heroical Vertue hath ascend-  
ed with her, and scarce left any thing be-  
hind, but *Species Virtutibus similes* ; which  
Shadow cannot expect much caressing  
and countenancing in this World, see-  
ing bold-fac'd *Vice* hath usurped both the  
Place and Name of her Antagonist. But  
he who lives every day in the View of  
Death, and is very sensible of its swift  
Approaches, is far out of the Reach of  
that Temptation: (being thorowly con-  
vinc'd, that *He who walks uprightly,*  
*walks securely* ; and that Frost and Fraud  
have dirty Ends ; and that no truly Ge-  
nerous Person (though he were no Chri-  
stian) can be disingenuous, seeing it al-  
ways argues some Principle of baseness  
within.) Yea, the dark Visage of that *King*  
*of Terrours* hath, long ago, Ecclipsed from  
his Eye the sight of a *Mytre*. I re-  
member a Story, which one of my Inti-  
mate

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mate Acquaintance told me; (whom I have very good Reason to believe :) About the time of the Reestablishment of this Government, a Motion was made to him, by one that was a great Favourite then, That he would procure unto him a Call to ascend one of those empty Chairs. But he answered to this Purpose (having first returned a homely Complement of Thanks to that generous Person, for that immerited Favour :) In such a Conjunction, when that Tabernacle is to be reared up again, which (not many Years agoe) was thrown down with so much Malice, Obloquie, and Contempt, so that the very Name of the Government was odious to a Multitude of bigotted People, who demolished that ancient Fabrick, with no less averfation of it, than the Government of the *Decemviri* was at *Rome*, or the *Thirty Tyrants* of *Athens*; and who would be no less averfe from the Restitution of it, than those of Old *Rome* were, from the Restauration of the expelled *Tarquins*; or those of *Syracusa*, from the Redress of *Dionysius* the younger; or the People of *Constantinople*, from the Return of *Justinian* the second: That these  
vile

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vile Aspersions which had been thrown upon the late Government and Governours, (many whereof he supposed were Invidious and Groundless:) might be speedily wiped off; and that Apostolick Regiment restored to its pristine Beauty and Vigour; there was an indispensable Necessity, that the New Governours should be endued with Piety, Charity, Learning, Humility, Meekness, Patience; with self-denyal, Gravity, Hospitality, and all the Cardinal Vertues, far above the ordinary Level; that by the extraordinary and admirable Lustre of their Parts, they might again restore this Church to its former Splendour. Which being a very *Impar Congressus* for him, who was *juvenis omni modo*, and the unfittest of ten thousand; therefore he neither could, nor would undertake that Office, in such a ticklish Conjunction. I have not the Ambition (subjoyned he) to say with *Cato* the elder, That I had rather it were enquired, Wherefore *Cato* hath no *Statua*, than, wherefore he hath one; but sure I am, it would be a matter of no less Complacency to me, than it was to that noble *Spartan*, to hear, that there be, not  
only

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only 300, but also 3000 of my Countrymen, more capable of those sublime Employments, than my poor self. Yet, (as he further added) if I thought my self *Par Negotio*, I bless Heaven for it, that I have the same Sentiment that possessed the Soul of dying *S. Martin of Tours*, who in his last Agony cried out, *Domine, si adhuc sim utilis tue Ecclesie, non recuso Laborem*; provided that Labour could be useful to the Church: which, in this present Conjunction, can hardly be expected. Yea, the Reporter, being honoured with some Familiarity by that great man, when he was in Private, (for, as *Mixutius Felix* hath said, *Amicitia aut Pares invenit, aut facit*;) he had shut up this Declinator with these very words, *quia nec possum, nec debeo, ideo non volo*, For (if there be any Truth in that old Maxim, *qui clām vixit, bene vixit*;) it must needs be verified in this vertiginous and critical Age. And, sure I am, he then spoke as he thought: and if at any time since he entertained any such Thoughts, God knows he had no other Design, but to retrace again the Apostolick Pattern into this Church as much as possibly could be effected by one



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one moving within the Sphere of his own Capacity. Yea suppose he had the fairest Invitation imaginable to be elevated unto the *Solstice* of Ecclesiastical Honour in this National Church, yet he would entertain it with no other Complacency, but this alone, That he had now a Call from Heaven to exercise an Art of very great Self-denial, even to Sacrifice all his worldly Contentment, and Enjoyments, for the Interest of the Church, and Glory of his heavenly Master. If *S. Paulinus* did willingly make himself a Slave, to redeem a poor Widow's Son from Bondage; (not to speak of those Heathen *Heroës*, *Codrüs* *Zopirus*, *Curtius*, and the two Roman *Decii*, who devoted themselves to Death for the Good of their respective Countries:) sure it becomes all the true Sons of the Church (in imitation of *Moses*, and *S. Paul*) to devote all their dearest Interests, that they may procure the Manumission of her that conceiv'd them.

But, lest this Pamphlet run out at the Gate of a tedious *Peroration*, (as the *Cynick Philosopher* said of the little City of *Mindus*, with its disproportionable Gates:) I shall therefore period it with  
this

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this humble *Intreaty* to all Ingenuous Readers, That they be not so uncharitable to the Author, as to impute these Lines unto a Principle of Envy or Malice against the Persons of any of our Governours, as if he had the desperate boldness to run the hazard of that Curse of *Cham*, for discovering his Father's Nakedness : But, let us suppose the Author to have been basely injured by some of them to whom he had done good Offices, and palpably betrayed under Trust ; (though he is not so Dispirited with the consideration of their Sublimity, and his own Lowness, but that he knows, that *Formica habet suam bilem*, and that the despised *Scarabee* aveng'd it self on the Bird of *Jupiter*, though the same is reputed King of the plumed Animals ; ) yet Christianity would have prompted him to have gone a greater length in Self-denial than *Christopher*, ( who said only, *If I were not a Christian, I should be avenged :* ) by heaping even coals of Fire upon the heads of his greatest Enemies, when occasion served : And in doing so, would have expected a Reward from God. Which Self-denial he might

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might have learned from some of the Heathens; even from the Practice of *Lycurgus* and *Zeno*, and from the Doctrine of *Seneca*, who hath taught us, That *immane verbum est Ultio*: in which regard he discovered himself a much better Moralist, than that *Stagyrite*, who reputed Revenge an act of Magnanimity. For when the Author ruminates upon all these things which fall under consideration in reference to that Office, he is very apt to acknowledge, that whosoever undertakes it in this Age, becomes rather the object of Pity than Envy; it being truly said by the Emperour *Dioclesian*, *Difficillimum est rectè imperare*: how much more in this Iron Age, in which that Wish is absolutely unnecessary,

*Materiamque tuis tristem Virtutibus opta.*

And as for any imputation of Malice, (if his heart deceive him not very much) he would be much more ready to make Use of the *Paludamentum* of *Constantine* the Great, than to make any invidious Detection. And till the Reader can convince him, that there cannot be *Pax cum*  
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*hominibus, & bellum cum vitiis, in sensu composito,* he hopes Charity will dis-  
sever them in his behalf: Yea, (as *Seneca* hath observed well) *Cato* the El-  
der was no less useful to the State  
of *Rome*, than *Scipio Africanus*; because,  
as this Noble *Roman* did defeat the  
Physical Enemies of his Countrey, so  
that austere *Censor* did successfully Com-  
bat against the Moral Adversaries  
thereof. That Apology which *St. Hierom*  
made for his Tartness, is a suffici-  
ent Vindication of the Author; For, if  
a *Stylus aculeatus* be allowable against  
a Charge of Heresie, it is no less law-  
ful in the Cause of God. For when  
the Honour of the Divine Majesty, and  
the Interest of his Church, are deeply  
concerned, we ought to regard the Glo-  
ry of the Supreme, infinitely above that  
of any other Superiour; For *Amicus Socrates,*  
*amicus Plato, sed magis amica Veritas:*  
To which *παρρησία* for the Truth,  
and Interest of the Church, all truly  
zealous Ecclesiasticks are animated by  
that notable Saying of Saint *Augustine,*  
*Qui veritatem occultat, & qui prodit*  
*Mendacium, uterque reus est: ille, quia*  
*pro-*

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*prodesse non vult; hic, quia nocere desiderat.*

But, though *Tiberias* ( none of the best of Emperours ) used to say, *In Civitate libera, linguam, mentemque liberam esse debere* ; yet sure I am, If these *Gravamina* ( which would amount to the number of *German* ones, if they were subdivided, and sold by Retail ) had been heard patiently in private, they needed not have been told in Publick ; though there were never more Provocations for all men to speak than now, when all the Mischiefs that other Ages did but imagine, are now practised, and when *Oppression hath made a Wise man mad*, and ( in the mean time ) the *dumb Asses* are taught to *forbid the Madnes of the Prophets*. But there being too many in the world, who, ( as *Aristippus* said ) have their ears in their feet, and they who are straight, finding it very inconvenient to stoop so low, therefore are necessitated to take other measures of Communication : *Desperata ejus Principis salus est*, ( as said a Wise man ) *cujus aures*



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*ita formatae sunt, ut aspera quae utilia, nec quicquam nisi jucundum accipiant : Nam Libertas Consilii est ejus vita, & essentia, quâ ereptâ, Consilium evanescit.*

But perhaps it may be objected, That it is fit, that all Papers which are design'd for the Press, should ( *in prima instantia* ) be presented unto those, who, *jure eminentiæ*, are appointed Supervisors thereof. I shall refer it to the Judgment of the Candid Reader, if the Author had not good reason to conclude, that he might spare his pains in making such an Address, by the strange ensuing Narration told him ( not long ago ) by one who had designed something very useful ( as he supposed ) for the Church ; *viz. An exact Method of studying the Primitive Fathers*, even to the Death of Gregory the Great, whom he accounted the Last of those Worthies ; ( as one called *Brutus* and *Cassius*, *Ultimi Romanorum* : ) though Venerable Bede, Holy *Anselm*, and Devout *Bernard*, have merited eternal Remembrance in the Church. Which *Method*, ( if prosecuted as he intended ) he humbly conceiv'd, would be found  
more

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more useful for all Unbyass'd Readers, than the Treatises of *Baronius*, *Sixtus Senensis*, *Bellarmin*, *Possevin*, *Perron*, *Lawney*, *Sirmundus*, and *Contius*, to that purpose ; or the Tractates of the *Magdeburgenses*, with their Epitomator *Osiander*, *Scultetus*, *Reinolds*, *Cocus*, *Riviet*, *Blondel*, and *Dallee*, the Popish Authors being generally too lax (though the four last in order are either *Nasutiores*, or much more ingenuous than the rest,) and the Reformed too strict, on that Subject ; the former discovering too palpable a Design to buoy up a forlorn Cause by Supposititious Fathers, and Spurious Books ; and the latter having too much of the Critick and Satyrist in them.

The Diagram of which great Design being presented by the Author to a Principal Member of that Order, in order to the giving of his Judgment as to the propos'd Method ; And what he concluded to be either defective or redundant therein, the Author was resolv'd to take in very good part ; (thinking himself bound to reverence the Opinions of his Superiours. But he did

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meet with no other Verdict or Complement, save this astonishing Answer from such a Person; That he had no Leisure to look after such Books, (he being distracted too much with other Employments:) and that there were too many Books already in the World. (which hasty Censure he passed on that whereof he had never read one Line.) Which could not but appear very strange to any in his right Wits, when he reflects upon the Disposition of the Country whereof it was spoken. We find indeed in a late *Satyrift*, (who had the Spirit of his Calling as abundantly as any;) a Nation taxed as being Epidemical, because they send forth many *Examina* of the Fruit of their Bodies into forreign Countries, and divers Colonies to *New Plantations*; but it is the first time I have heard them charged with the exuberant Spawn of the fruit of their Brains. And though that Observation concerning *Africa*, *semper aliquid adfert novi*, may be also applyed to this Country, yet it is not to be understood of the one or the other, in reference to new Books; but rather of renewed monstrous Productions; both these

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these Countries being, in these latter Ages of the World, sandy and barren, as to intellectual Births.

But, in fine, he remitted the perusal of that Platform to another of his Order, who was no less taken up with the Study of Modern Politicks than himself; yea, was become so much in Love with that Trade, that he had put the intervall of many German Miles and Years, betwixt himself and his proper Charge, that he might practice the Principles of his beloved Art upon a fitter Scene: whereby this ghostly Mountebank did emulate the Sagacity of a *Sharleton*, as to the Conveniency of the Erektion of his Stage; all Quak-salvers (who have the Spirit of their base Calling) being sure to resort unto those places where there is most Money, and the greatest Concourse of People.

The slighted Brother finding such Addresses to be in vain, immediately call'd to mind the Answer which that cruel *Duke de Alva* gave to *Henry* the 4th of *France*; who having demanded of him, if he had observed that great Ecclipse of the Sun which had lately happened; the Duke ingenuously reply'd, *That*

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he had so much adoe upon Earth, that he could not get leisure to look up to Heaven: And at last concluded, that the true Cause of their averſation (though they were aſham'd to utter it) was that old Maxim, *Ignoti nulla cupido*, and *Blind Men ſhould not judge of Colours*. Yet that indiscreet Repulſe proved ſuch a Temptation to the Author, that he had much ado to reſtrain himſelf from throwing thoſe painful Papers into the jaws of *Vulcan*; and hardly refrained from crying out with *Scipio Africanus*, *Ingrata Patria, ne offa quidem mea habebis*: but could not forbear the pronouncing that Expoſtulation, *Bone Deus! Ad quæ tempora me reſervasti?*

Yet ſome were more charitable to their Intelleſuals, than to their Morals; And did apprehend, that the Fear of the Expence of a *Dedication*, made them ſo ſhye; wherein they were indeed greatly miſtaken: For, as it was never the intention of the Author to prey upon his Patron, (he having alwayes hated a beggarly Dependance;) ſo it was as little in his mind to ſhelter himſelf under the Wings of ſuch Proteſtors,  
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( lest that Support should prove a Staff of Reed in the end: ) that Lucubration being design'd for a Noble Person of much greater Worth and Eminency, who was pleased, out of his own mouth, to permit that Honour to the Author; yea, more than so, who was so obligingly condescending, as to declare, That he look'd upon it as a special Honour design'd for himself: ( so vast is the difference betwixt a Noble and a Plebeian Education ) the Effect whereof will appear in its own time : there being ( as to this great Undertaking ) an indispensable necessity of complying with that sound Advice, in reference to the Writing of a Book judiciously, *In nonum prematur annum*: And, I wish, that even these years be found commensurable to such a Work. For the Author of such a Laborious Task, hath good reason to say, as *Virgil* did of his Works, *se versus suos componere, ut Urſi ſætus, lambendo*. But from this supposed Misconception, we may inferr, That none should controvert upon the  $\delta\acute{o}\tau\iota$ , till they be sure of the  $\acute{o}\tau\iota$ . And thus ended that Narrative.

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But if it be further Objected ; That, (howsoever those of the Order imploy their time, ) they have *Chaplains*, whose Province it is to Supervise the Prefs. For *Answer* ; This were indeed a pertinent Objection, and fit Expedient, if they who pass under that Notion, did emulate those of that Office in *England* ; ( some whereof, not only merited to be Doctors of Divinity, but have also a stock of Knowledge little inferiour to any of the Nation: ) But with us, some have not any Servants that go under that Denomination, (and, I wish, in the destitution thereof, they be not wanting to that Oeconomical Religious Solemnity, termed *Family-Worship*.) And as for those who are invested with that Title, they are usually such pitiful, ignorant Striplings, that they have not sufficient capacity to examine, to good purpose, the most inconsiderable Catechism, far less are they *pares negotio* for so great a Work, which cost the Learned Bishop *Andrews* eighteen years Study. And if any of these Chaplains had the forehead to undertake such *Animadversions*, it might be deservedly said of them, *velut Asinus ad Lyram* ; and they would be found to resemble

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ble *Æsop's* Cock, who preferr'd the Barley-grain to the precious Gemm; and greater fools than *Paris*, who put a greater estimate on fading Beauty, than on Wisdom or Power; yea, they would be observed to run parallel to the *Phrygian Midas*, who preferr'd the Pipe of *Pan* to the Harp of *Apollo*, and got Asses Ears for the Guerdon of his foolish Judgment: Neither should they have any thing to magnifie their ignorant boldness, save that Epitaph of *Phaeton*, (whose Fate they would surely undergo; )

*Et si non potuit, magnis tamen excidit ausis.*

But it is high time to end this little *Enchiridium*, which is swell'd to a greater bulk than at first we design'd it; (it being one of my greatest troubles, in studying brevity to avoid Prolixity: ) Therefore I shall conclude with this one Sentiment upon the whole Premises.

I am fully perswaded, that if our Governours did cordially comply with the fore-going Proposals, this Church (which hath been long Militant in the most pitiful sence, ) would at last become  
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Triumphant, and should erect the Trophies of its victory over its most implacable Enemies ; And our Bishops, being honoured by the Almighty to be the Instaurators of this Church, should ( in fine ) have occasion to say of it, as *Augustus Cæsar* said of *Rome*, *Inveni lateritiam, relinquo <sup>mar</sup>moream*. For I have heard many well-meaning Persons, who pass under the Notion of Fanaticks, solemnly declare, That if they observed our Bishops making Conscience to perform all those Duties which are incumbent on their Office, they would be as forward as any to hugg them in their Arms, and ready to submit cheerfully to their Jurisdiction : Yea more than so ; That if their Morals were intire and eminent, their moderate Rituals would be but feeble Scar-crows, and fearless Bug-bears to them. For when they see any Ecclesiastick of an Holy Life, and who sets about all the Duties of his Calling diligently and faithfully, though he be diametrically opposite, and point blank contrary to their Way ; yet they inwardly reverence him, and defer no little external Respect to him : yea, they are apt to envy our Church the Possession

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on of him, and to say, *Talis cùm sit, utinam noster esset*: And I am fully perswaded, that this would be a more durable *Enoticum*, than that *German Interim*, which was contrived with so much Craft, by that *Triumviri* of *Almain*, viz. *Flugius*, *Eslebius*, and *Sidonius*. But this is to be understood onely of those Fanaticks, whose Hectick Fever hath not as yet proceeded the length of an incurable *Marasmus*.

The best *Epiphonema* I can subjoyn, as an Epilogue to this *Enchiridion*, is, the Royal Judgment of one who deserves to be termed *A Nursing-Father* both to Church and State, who hath testified of himself, That he esteemed it his greatest Title to be called, and his chiefest glory to be the *Defender of the Church*, both in its true Faith, and its just Fruitions; equally abhorring *Sacrilege* and *Apostacy*. This is that Glorious Martyr King *Charles the First*, in his Εἰκὼν Βασιλική, where he expresth himself thus: *Not that I am against the managing of this Presidency and Authority in one man, by the joynt counsel and consent of many Presbyters: I have offered to restore that, as a fit Means to avoid those Errours, Corruptions, and Partialities,*  
*which*



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*which are incident to any one man ; also to avoid Tyranny, which becomes no Christian ; least of all Church-men : besides, it will be a means to take away that burthen, and odium of Affairs, which may lye too heavy on one mans shoulders, as indeed I think it formerly did on the Bishops here. And a little after, in that same Section, concerning the Difference betwixt the King and Two Houses, in point of Church-Government, His Majesty adds this Brief, but most Judicious Sentiment concerning Church-Government ;*

*A right Episcopacy would at once satisfy all just Desires, and Interests of good Bishops, humble Presbyters, and sober People ; so as Church-Affairs should be managed neither with Tyranny, Parity, nor Popularity ; neither Bishops ejected, nor Presbyters despised, nor People oppressed. Amen.*

28 SE60

F I N I S.

# ERRATA.

**I**N the Advertisement to the Reader, pag. 4. lin. 21. for 185, read 85. p. 7. l. 14. for, as is equivalent, r. as equivalent. l. 15. for, one, r. an. p. 8. l. 4. for happily, r. haply. p. 10. l. 19. for, collation, r. collate. p. 12. l. 1. for happily r. haply.

Book. p. 3. l. 17. for one r. an. p. 5. l. 15. for rocket r. rochet. p. 15. l. 19. for wee(k which, r. week (which. l. 25. for were more r. were never more. p. 25. l. 23. for Solitudes r. Sollicitudes. p. 32. l. 16. for reputation r. reparation. p. 38. l. 16. for officers r. offices p. 45. l. 7. for other r. of their. l. ult. for chose r. choose. p. 52. l. 18. for his r. this. p. 53. l. 4. for exhaustible r. inexhaustible p. 80. l. 27. for speaking r. speaketh. p. 93. l. 23. ~~dele~~ Judge. p. 182. l. 1. for church-men r. Church-man. p. 190. l. 3. for irreclamable r. irreclaimable. p. 251. l. 18. for regiment. r. regimen. the same p. 252. l. 2. p. 268. l. 13. for flacce r. flacci. p. 298. l. 8. for *memoream* r. *maymoream*.

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